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THE REVIEW AND EXPOSITOR

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THE PLACE OF A THEOLOGICAL SEMINARY IN A MODERN WORLD OF CULTURE.

By Chas. S. Farriss, Vice-President and Professor of Latin and Greek, Stetson University.

Founder's Day Address.

"A man has lived like an animal during the period of his childhood, and has known nothing of life. If the man had lived only ten months he would never have known anything about his own existence or any one else's; just as little would he have known of life had he died in his mother's womb. And not only can the boy not know, but the unintelligent grown-up man and the utter idiot cannot know that they live, and that other human beings live. And therefore they have no human life. Men's life begins only with the appearance of rational consciousness."

So speaks Count Lyon N. Tolstoi, in "Life," his great book.

When I was an undergraduate it was customary for classes in Mental Science to be taught the impressionistic theory of knowledge. The mind was compared to a cake of wax. Upon this impressions of every experience of the mind were made. They were kept in some mysterious manner by the partnership of the memory and the self-consciousness. Every mind was a palimpsest of its recorded experiences.

It is easy to discern that the mind does not resemble, in any particular, a cake of wax the function of which is to receive impressions. This is impossible from the fact that the mind functions actively. We may see this best in the most inferior part of the mental life, that is, sensation. This mind is entirely shut out from the external world, except through the paths of the senses. That external world out there, so beautiful, so variant, is nothing more than stimuli imparted to the physical organism. The concentric meeting-place of these nervo-graphic lines in the mind is The Self. Its function is to receive these external stimuli as their interpreter and underlying unity. As Professor J. H. Muirhead says: "Differences in sensation depend on differences in the stimuli, which in turn resolve themselves into differences in the rate of velocity in the vibrations which cause them. Vibrations of a low rate of velocity affect us through the sense of touch, as a feeling of jar. When the velocity reaches some 20,000 per second we have a sensation of sound. Above 40,000 per second we no longer hear them. When they reach a much higher number we begin to have sensations of color, beginning with red and passing through the chromatic scale to violet. Above a certain point they are too numerous to be responded to by the visual apparatus and light disappears." The point to be observed is, that "out of what is in itself an indistinguishable, swarming continuum, devoid of all distinction or emphasis, our senses make for us . . . a world full of contrasts, of sharp accents, of abrupt changes, of picturesque light and shade." So that, "the world of knowledge is not so much a revelation of an external universe as a revelation of our own nature as sentient beings."

How wonderful it is! I stand looking from a drawing-room window of a house in the mountains at a beautiful sunset. Soft music is being played on a piano, and my hand rests gently upon the fair curls of a child who punctuates the scene and the music with occasional cries of

ecstacy. The scent of jasmine is on the air . . . Think of the task of the self-consciousness as a unifying principle in all the signs from the outside which has enabled the mind to thus realize itself.

As says Professor Bowne (quoted in James' Principles of Psychology), "in order to pass beyond these signs into a knowledge of the outer-world, we must posit an interpreter who shall read back these signs into their objective meaning. But that interpreter, again, must implicitly contain the meaning of the universe within itself, and these signs are really but excitations which cause the soul to unfold what is within itself."

Of course the mind is not a great storehouse of experiences, such as beautiful sunsets, entrancing music, the smell of flowers, which may be let out of the mind by the opening of the doors of their prison, as Aeolus opened the doors of the cave of the winds. The principles of interpretation are within the mind, and whatever it constructs, under such stimuli, has originality and is an expression of the mind's nature. By positing the results of its interpretations, in what may be called the data of experience, the mind thus gives an account of itself. In short, all of the mind's observations, descriptions, explanations, classifications and evaluations are done from within itself, under external, nervous excitations, and is nothing more nor less than the mind's unfolding itself. The mind is capable of doing only five things—I mean observing, describing, explaining, classifying and valuing. But within the scope of those activities may be placed all the knowledge of all our sciences. Muirhead strikingly says that our sciences are only the mind giving an account of itself, and adds even more strikingly that they are the best up-to-date account the mind has ever given of itself. These we call inductive sciences (as Chemistry, Geology, Biology, Physics, etc.)

This expression that the sciences are the best up-to-date account the mind can give of itself suggests contin-

ued progress in them. It also assumes what we all know to be true, that the mind's interpretation of the signs from without have frequently been erroneous. Many so-called discoveries of science are eventually found untrue. the mind is not infallible, and why should we expect its embodiments—that is, the sciences—to be infallible?

I have been speaking, in an academic way, of the intellectual nature. Now, if we shall substitute conscience for consciousness, we shall enter at once from the intellectual into the moral. In other words, as consciousness accounts for knowledge by interpretations of nervous stimuli, so conscience, by the interpretations of the acts and institutions of men, unfolds itself in the ethical and religious systems of the world. Thus, conscience, constantly throughout history has been realizing itself and constructing, from ever-changing circumstances of the nations, new ethics and new religions. Although not wholly reliable as a moral and religious guide, nothing has been more effective in the development of both ethics and religion. Newman Smyth says that the two powers of human life, religion and morality, have always been "co-existent and co-operative." . . . He calls attention to the fact that "the history of Israel is at once a history of the development of morals and of a progressive revelation of God. All attempts absolutely to divorce these two original and allied elements of man's being, his religious faith and his moral sense, is seen to be impossible." (C. E., 15-16.)

In short, religion has a moral content or it is not worthy. Morality has a religious content or it is not worthy. What then is the difference between religion and morality? That is a question upon which many minds have expended opinion. Matthew Arnold made the famous answer that religion is morality touched with emotion. Religion is undoubtedly touched with emotion. But so is morality. All conscious action has an element of emotion, that is, feeling, or there would be no activity,

and hence no realization of conscience in conduct. The definition of Mr. Arnold does not make for us any new path.

Professor Muirhead, in speaking of this definition, says that emotion is not the mark of distinction between the two; but the "kind of emotion present in either case, and this again depends on the kind of thought which accompanies the performance of a duty . . . Thus . . . an act of self-restraint or self-preservation might be said to be simply moral if it were done out of sympathy with the lives and purposes of a special group of our fellow-creatures, without further reference to what is implied in such a fellowship. The same act would be religious if it were conceived of as furthering a cosmic purpose . . ."

The distinction which would entirely eliminate from its category the transcendental would leave us a cold and bloodless thing as Ethics. As well divorce physics and astronomy.

"The natural history of the earth" says Newman Smyth, "runs back into stardust. We cannot understand the formation of the world or its present stability without assuming at least the first principles of heaven's law and order. So Ethics without any transcendental assumptions, is like Physics without Astronomy. Ethics is not complete without some attempt to set human conduct and history in their real cosmical environment. Otherwise the most influential and persistent moral factors are left untouched and unexplained."

Matthew Arnold once said that there seems to be a principle in the universe which tends to righteousness. Why not? If our self-consciousness projects itself out into the world, and if conscience realizes itself in conduct and in ethical systems and institutions, do you not think that the world beyond our civilization must feel the benefit of it? So, if the Divine Consciousness and Conscience, projects Himself into the universe, and is the great Unifying Agency and Interpreter, does not this great Cos-

mic Personality realize Himself amidst His far-flung worlds in data of Divine Experience? And if so, may we not apprehend the results for the making of righteousness?

"Two things," says Immanuel Kant, "fill my spirit with ever fresh and increasing wonder and awe, the oftener and the more steadfastly my thoughts occupy themselves therewith,—the starry heavens above me and the moral law within me . . . The first begins from the place which I occupy in the outer world of sense, and extends the connection in which I stand to invisible space beyond the eye of man, with worlds on worlds, systems on systems, to their periodical movements in endless time, their beginning and continuance. The second begins with my unseen self, my personality, and places me in a world which has true eternity, but which is perceptible only to the understanding, and with which I am conscious of being, not, as in the former case, accidental, but in universal and indispensable connection." Critique of Pure Reason, Conclusion.

External nature begged redemption of Goethe; but Socrates said a bigger thing in "γνῶθι σεαυτόν." Kant's saying involves both.

"O Lord my God, thou art very great;" says David, the shepherd, "thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind." (Ps. 104:1ff.)

The shepherds were the first astrologers. They mapped out the heavens with a holy reverence and named the constellations. Astronomy, now almost a perfect science under the Copernican system, has not changed the names under which those flame-like spheres were worshipped. Who wonders that Herschel had God revealed to his con-

sciousness as he looked through his perfected telescope with perfected science?

In the eleventh century B. C., David, the shepherd, wrote: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he hath set a tabernacle for the sun." Ah, those teachings of the great silences! No wonder Sakya-Muni, Moses, Zoroaster and Mohammed loved the desert.

As the star, Mars, spoke to the Greeks and Romans of war; as Jupiter, Orion and the Hyades spoke to them of rain; as the star in the East spoke to the sages of Christ, so did the heavens speak of Jehovah to David, the shepherd-poet, and who shall say that the presence of Deity in the sky did not place the same soul-experience for Abraham in the region of Ur, of the Chaldees, 800 years before? These men laid their premises amidst the vast worlds of the illimitable spaces, deep in the foundations of the earth and the depths of the sea, and drew their conclusions from the standpoint of a world-consciousness. They zoomed into the empyrean. The higher they zoomed the more they wondered. For God was there. Is not this immediate knowledge? I have spoken of the self-conscious intelligence positing the sciences as its handiwork, from raw material furnished it from without. I have also spoken of conscience realizing itself in conduct and positing the different ethical systems. There are many of these, having many standards and theories of the end, as, the Self-Sacrifice Theory; the Evolutionary Hedonism; the End as Pleasure; the Standard as Relative, the Standard as Ideal.

But, as Professor Borden P. Bowne says, "Our fundamental practical beliefs are formulations of life rather than speculative deductions; and their evidence must be

found mainly in the energy of the life that produces them, and in their harmony with life and one another. . . . Thus the problem of our deepest beliefs is seen to be one of experience and history rather than of academic speculation alone." (Theism, 320.)

Again, in his Metaphysics, he says that "unless we are to lose ourselves in the infinite regress all change must at last be referred to the changeless, the unchanging source of change." (p. 140.)

I again quote Professor Bowne, this time from his Theism (p. 322): "Any tenable theory of knowledge must bring the world of things within the sphere of thought; and this can be done only by making the world the incarnation of the thought of a Supreme Intelligence immanent in it. But this Intelligence is not to be viewed as an abstract logical mechanism or function of the categories, but as a Living Will, a synthesis at once of knowledge and power."

Dr. Edgar Y. Mullins carries the thought vitally further in his excellent volume on theology, "The Christian Religion in its Doctrinal Expression." After quoting Professor William James, he says: "Thus the modern scientific psychologist expresses the law of the spiritual life so amply and clearly taught by Jesus and Paul. We find ourselves; we cease to be isolated individuals, self-centered and self-sufficient, and become religious and social persons, vitally united with God and man in a new spiritual life. We thus find that the unregenerate ethical life, with its struggles and failures, comes to realization and fulfillment in the regenerate life of Christ." (p. 93.)

According to theoretical reason, liberty, God and the absolute have no demonstrable existence; but what of that if our practical reason tells us they do exist? What if we are not able to logically prove these things? The best things in life—God and His attributes; the entire system of our fundamental belief are constituted of conclusions too large for the premises of a logical process. What if

our arguments are of a non-demonstrative character? What then? The most foolish act one can be guilty of is to deny the existence of a thing from the fact that he can not prove it. Who is able to prove his own existence? Hear the word of the man, Immanuel Kant, to whom "the universe opened on his solitary wanderings." Of him it is said that if a line were drawn from his head to the head of Plato, all other men walking beneath would be unable to touch it. Of Plato Goethe said: "All that he utters has reference to the eternally complete. Alfred Weber, in his resume of the Kantian Critique of Pure Reason, says that Kant does not deny the existence of the soul, as some shallow people have thought, nor does he disbelieve the existence of God, "but only the possibility of proving the reality of these ideas by means of reasoning. Weber adds that although Kant attacks Theism in these particulars, he demolishes absolutely the dogmatic pretensions of the atheists. Kant allowed full and superior scope to the practical reason. He believed in the soul; he believed in God; he believed in religion, though he confined it almost entirely to the ethical; he believed in Christianity. "The authority of the practical reason is superior to the theoretical," he says. He adds: "We should act as if it were proved that we are free, that the soul is immortal, and that there is a supreme Judge and Rewarder." (W. 467.) "The mind as a whole, then," says Bowne, "is in its full right when, so long as these ideas are not positively disproved, it accepts them on its own warrant and works them out into the rich and ever-growing conquests of modern life. By the side of this great faith and its great results the formal objections of formal logic sink into an almost despicable impertinence." (Theism 317.)

In these things there is no need of logic, "the real fire of Prometheus." (Plato.) We transcend the realm of reasoning. The ideas are larger than the science of logic. God is too large for the syllogism. He is more than

reason. In the presence of the Christ men bow their heads in wonder. "No man ever spake like this man." Conscience is more than consciousness, as conduct is superior to scientific data. The religious consciousness is greater, too, than conscience. It includes it in its posit of its ideals in institutions established for the worship of God; for instruction in His Word; for teaching men about God.

A greater consciousness still is the Christian consciousness. The term is narrower; but its connotations are greater, for the Christian consciousness includes all that the religious consciousness includes and all that the Christian consciousness includes in addition. Its institutions embrace those projected by the ethical and religious consciousness, vitalized by the mind of the Christ and by the immanent Holy Spirit. These institutions are militantly evangelical. Their purpose is missionary—propagandic of the Christ as the Son of God, the Savior of the world!

No picture is greater than its background and its soul. We have a supernatural background—infinite, unmeasurable. We are made in the image of God. "It doth not yet appear what we shall be." "We see now as in a mirror." But we see.

Are we not signally blest in not being able to demonstrate, on the plane of pure reason, the most important questions of Religion? Humility is an essential virtue in Christianity and in wisdom. If we could prove the existence of God as we do scientific facts, should we not serve Him with a different motive from that which now moves us? Is not Kant right in saying that under such a possibility our service would be for reward? What would have been our condition if God and His attributes could be scientifically demonstrated? How few would be without church membership? And what their motive if not reward? Would we have had any Christian martyrs? Should we have had that list in Hebrews 11 who glorified history by an ineffable faith—those who "wrought righteousness,

obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong?" What should we have had in place of that "seed of the Church"—the blood of the martyrs? And, most reverently let me ask, what should we have had in place of the cross?

As it is, God comes to us with the greatest gifts in human history—Himself, His Son, His Spirit, His Word. Our institutions lead to these as the satisfaction of all our needs; the assurance, as strong as the moral imperative, that an intelligent personality is behind all phenomena, leads us to them; but above all and beyond all, the faggot lit path of the cross leads to them.

We find ourselves to-day in the midst of many great institutions, such as paganism or infidelity have never produced: The Church (first in importance of all organizations), the hospital (given to relief from pain), the Red Cross Society (administering to the wounded and dying soldier or storm-smitten unfortunate), the orphan asylum (caring for helpless children), the asylum for the insane (treating those robbed of reason), our universities and colleges (trainers of youth), the theological seminary (authoritative on the canon, the text, the manuscripts, the interpretation of the Scriptures, the history of the Church, which includes that of Missions.) These have all come from the prime ideas, God (mankind's highest thought), Christ, (mankind's highest emotion), the Holy Spirit (mankind's greatest motor-power), and His Inspired Word (mankind's surest and safest guide).

In America the State has assumed charge of education, largely, and, by means of taxes upon every freeholder, supports the public schools with the State Universities at their head. While no religious instruction is allowed in any of these, in most public schools and State Universities Christian men and women are in control. In them freedom of thought has the right of way, and there appears to be no way in the world of depriving a teacher of

this prerogative, it matters not what he teaches. There is a magic ring in the sound, 'freedom of thought.' It somehow hitches up with our Pilgrim Fathers,

> Whose parturition from the sea
> Gave birth to freedom and liberty.

The same freedom of thought that we find among the teachers in our State Universities is shared by the faculties of many of our larger private universities. There is no more cherished feeling among us than that of freedom. Nevertheless, we have found it has its danger zones. The teaching of Atheism, Freudianism or crude materialism in our schools is not representative of the views of those who support the schools, through taxation or otherwise. It side-steps real freedom of thought. These things are as great abnormalities in institutions wrought from the consciousness of the people of our great republic as is the fire and sword and murder and adultery of an irresponsible few whose Catalinarian desire is to tear down and destroy in order to control.

Now when we know that an evil exists it does not appear so bad to us if it is in our power to put an end to it. But the worst part about this evil is that it must go on. Does any one think that he could prevent it? Does any one think that this practice on the part of morally careless teachers will not continue through the years?

What then? What must be done? Only one thing may be done: Produce men able to counteract these teachings. Give your young ministers in our Seminaries a postgraduate training wholly commensurate with—even surpassing—University postgraduate training. Let it be truthfully said that the best educated men on earth are Baptist preachers. There is no nobler or better institution for effecting this purpose than our Seminary. What it needs most is many times more endowment than it now has. This fine school of the prophets, which was born from the consciousness of Boyce, Broadus, Manley, and

possibly a few others, is today far stronger, more efficient, of greater influence, abler and more promising than ever before. But we must not, cannot, stop here. In consideration of the intellectual opportunities with which it must furnish the young men who come here, should not our vision, our denominational vision, for the Seminary, tremendously enlarge? Should not its meagre endowment be trebled or even quadrupled? Should not its plant be doubled? Should not its library be greatly increased? Two trains moving in the same direction and going forward with the same speed, the passenger is not able to note that either is moving. But if the train on the other track begins to go faster, then he sees that he is being left behind.

What do I mean? Just this: Some of the private colleges and universities of America have multimillionaire endowments. What has our Seminary? Let me name a few of these: Brown University has an endowment of $8,000,000; Rochester, $25,000,000, with a plant of $10,000,000; Dartmouth, $8,000,000; Denison, $3,200,000; Duke, between $27,000,000 and $30,000,000; Harvard, $70,000,000; Leland Stanford, Jr., $28,000,000; Northwestern, over $14,000,000; Princeton, $15,481,000; Richmond, $2,150,000; Vanderbilt, $6,000,000; Wake Forest, $3,000,000; Yale, $41,646,983; Emory, $4,362,745. How appears the endowment of our Seminary alongside those of the smallest of these institutions? I have alluded to private institutions. The State universities seem able to get from our legislatures from year to year appropriations amounting to interest on from ten to fifteen millions of dollars. Great buildings are constantly being erected and able faculties greatly extended. How few and how overworked our Seminary faculty. Every nook and corner of the world is being searched by special scholarship and fellowship students, with all expenses paid, to uncover the learning and civilizations of the past and project the learning of the present. There is no stint; there

is no lack of funds; there is no lack of students of research; there is no lack of learned faculties; there is no lack of enthusiasm; there is no lack of toil; there is no lack of freedom; sometimes there is no lack of license, although there is frequently lack of Christian consciousness, Christian conscience, Christian standpoint, Christian faith.

In such a hive we find ability; we find great intellectual acquisition; we find aggressive agnosticism, mechanism, utilitarianism, and those who stand entirely on a platform of theoretical reason. Some of these persistently discard the reality of immorality, the existence of God, the Sonship of Jesus Christ and the supernatural element of the Scriptures.

I have seen these tendencies and practices grow immensely since the days of the founders of the Seminary. The modern Christian, in the presence of such conditions, almost loses face. What are we going to do about it? To rest quietly in the providence of God is one way. But Jehovah expects us to act with the help of the resources He has placed at our command. Another way is to train men to meet the Atheist, the Infidel, the Mechanician, the Agnostic, the Materialist, the Skeptic, on the intellectual sands. But is that, by itself, ideal from the Christian standpoint. The best way is to combine the two methods. David in his contest with Goliath needed smooth stones in his bag and a prayer in his heart.

Not long after our Saviour passed up to His Father, what was about the first thing the Holy Spirit did? Was it not to scatter through the East those who had been converted in the Pentecostal revival? That was that. What was the second great thing? Was it not to unhorse Saul on his persecution errand and make a disciple of him? Do you not think the two acts most distinctive? The first was the sending of the good-news story to the Jews of Asia Minor. The second was the choosing of the greatest mind of his time, with the best education of his time,

for the ultimate mission of planting Christianity among the thoughtful people of Western Asia and Eastern Europe. Paul accomplished that tremendous task. He was a man of fine education and of surpassing ability—a Christian student, learned, devoted, efficient and deeply spiritually-minded. The choice by the Holy Spirit of this kind of man carries its own suggestion as to why it was done.

Our Semnary is regnant with the missionary idea—this Christ-legacy—this task of the Church—this battle-cry of our Christian legionaries. Here although abounding faith is so necessary, scholarship and ability must have an important place. Is it not a mistake to send to India and China inferiorly educated men? Is it not a mistake for our Seminary not to be an integral, a board, influence in these things? I suggest not antagonism. It is certainly not my desire to try to establish any Christian priority, especially among Baptists, nevertheless is it not true that there was a Christian School of Theology with the Master and under His own presidency, some time before even the organization of the Christian Church?

In the contest with men who care nothing for Christian faith we have a great advantage. What is the main issue with them is but incidental with us. They are battling solely for theoretical intellect. We include human experience and Christian faith. On the plain of reason every weapon they throw at Christianity is, as Kant says, a boomerang of destruction to them. Thinking men should not permit the world to forget this.

But we cannot stop at that. It is the duty of Christian scholars to fight them with their own weapons, at the same time pointing them to the one alembic that will settle their difficulties, faith in Christ. No amount of pussy-footing for ignorance could relieve us of this responsibility.

What they have not, the Christian has; what we have they most need. They have unbelief, we have faith; they have logic which destroys their theories, we have institu-

tions which confirm ours; they limit nature to a blind necessity which they are unable to explain; we place all nature, all phenomena, as grounded on and emanating from a Supreme Intelligence; they make matter work out its own transmutation from chaos to order; we place a Divine Maker behind what is made; "I do not know;" is their wail of despair; "I know in whom I have believed!" is our cry of joy; they say that death ends all; we say that death is but the hallway through which we pass to a greater life and a more abundant life.

What have they to put in the place of that which they try to take away? Nothing. What would they substitute for our Scriptures? An impersonal philosophy or a naturalistic ethics. What for the immortality of the soul? Oblivion. What for faith? Logical limitations. What for the Christian's experience? Denial and ridicule and sneer. What for the Christian hope? Despair. What do they give us in place of Moses, Elijah, Jesus Christ, the Apostle Paul, Martin Luther, Dwight L. Moody, James P. Boyce, John A. Broadus, Basil Manley? Were these men fanatics? Were they fakers? Were they insane? Who is so hopelessly lacking in sanity as to make such an accusation?

The place of the Seminary in a modern world of culture is missionary. It sends out into the world highly educated, masterful men, vibrant with a New Testament theology and anxious to carry an Adequate Christ to all the world.

This is a world task. Many think there has never been so critical a time in Christian Missions since Paul spoke from the bema on Mars Hill. Dean Inge, somewhat of a thinker and much of a pessimist, thinks that Buddha will scoop in Christianity in India and make a hybrid of it. Vachel Lindsay says,

"The empire of China will tumble down
When the Alps and the Andes tumble down,
When the sun and the moon have crumbled down."

Christianity does not seek to destroy China, but to save it. H. H. McMillan sends us the militant cry: "That person who sees Christianity in the redeemed lives of men and women has every reason to be encouraged." Is not that the whole matter? May not the history of European Christianity repeat itself in China? Has Christianity changed its place of abode—the consciousness of its sons and daughters, whether in the pagan Roman Empire of 2,000 years ago, or in India and China of today? Shall we make a mistake and avert our eyes from the fact that the greatest victory Christianity ever had was when its founder was placed upon a cross?

An enlightened consciousness is back of everything which strikes the gong of success. All else is accident. Has there ever been a more dramatic incident than that of the little faculty of the Seminary—few in number, but great in intellect and faith—at the close of the Civil War? The black wing of desolation had spread over the South. Nothing was left in the fields, the pastures, the smoke-houses, the public and private treasuries. Public school funds, the endowments of our universities and colleges, were gone. What little the Seminary had was swept into the vortex. Worse, still, those who loved it were unable to give to it. That little band, protagonists in a great scene, met to pray and decide whether the work should be given up. Privation tugged at their own sleeves. Fields of glowing prospects were offered them elsewhere. What did they do? Did they respond to these calls to large salaries and personal comfort? Did they yield to reason? Did they gather together their books and few belongings and enter what seemed to be an open door? Not that. They chose to slam the door of circumstance in the face of expediency. The Seminary had no students, no buildings, no endowment, no other material resources. But it was not dead. It lived in the noble consciousnesses of that little faculty. They decided that the Seminary might die, but they would die first.

The days are better now, the storm is done,
The light breaks forth from out the rifted sky;
But those who wrought at first for us and won
Are our imperishable legacy. (C. S. F.)

Since then, "like the wetting of a thousand raindrops, the accumulated results of small events" have made a complete whole.

If there be any love for God and His glorious Son; if there be any leading of the Holy Spirit to serviceful thought and deed; if there be any loyalty to those who have gone on before; if there be any trueness to ourselves; if there be any consideration of the other man; if there be any respect for what God has disclosed to us in His universe, in His Word, and in our own souls, let us go forward in the great work of a greater Seminary, by devoting ourselves to its needs.

Though fifty workmen carved those marbles rare,
Above Athene's famous architrave,
And gave the world the Parthenon,
Yet who shall say these marbles have a soul
So prone to life eternal and so great
As is the soul which carves in human deeds,
Expending time and self in sacrifice
To build some institution great for God,
By art more lasting than of Phidias?
On one time lays corrosive, cruel hand
And rots their graven immortality,
The other is invincible by time.
(C. S. F. in Invictus a Tempore.)

With Us Still.

From far-away memory's gleaming sunlit strand
Which amethystine waves fore'er assail
And break in jewels on the snow-white sand
I come to thee, O land of snow and hail.

I come to meet those of the shadow-years,
Agone long since across the silent sea
Whose waves flash bright rebuke to all my tears,
And bring back many hallowed scenes to me.

I hear their voices calling constantly
That I shall come to them without delay;
Yet this I may not do, but ask instead
That they come back to you and me today.

* * * * * *

I've sought for them along the crowded streets
Where once their figures were familiar sights;
I sought for them amid old-time retreats
And found them toiling through the days and nights.

I've found them dwelling in old friendly eyes;
Of those with whom they walked and worked and wept;
I found them in the reminiscent wise.
Whose minds rare anecdotes and tales have kept .

They're here, and with them dear discourse is had
About those hard but hallowed years of yore.
Wherein the shadows gathered close and sad,
When friends were few and want forced wide the door.

The days are better now, the storm is done;
The light breaks forth from out the rifted sky;
But those who wrought at first for us and won
Are our imperishable legacy.

REASONS FOR AND AIMS OF COURSES IN BIBLE AND RELIGIOUS EDUCATION IN COLLEGES.

A Paper prepared for the Conference between the Colleges and Seminaries at New Orleans, Jan. 31, 1928.

By President W. J. McGlothlin of Furman University.

I have been requested by the committee of the Southern Baptist Theological Seminary to write a brief paper on the above topic. I take it that all of our Baptist colleges now have courses in Bible and Religious Education, however much they may differ among themselves in content and amount of work offered. Morever these courses are of comparatively recent origin, none of them perhaps being older than thirty years. Still further, such courses are being extended and strengthened rapidly and continuously. Not only are such courses appearing in denominational and independent institutions of learning, but also in state universities and colleges. In short the whole educational world is at last awaking to the importance of the Bible and Religion in the educative process.

Now what are some of the reasons for this very interesting and encouraging phenomenon? A glance at the history of education may form a basis for the following discussion. European institutions of higher learning almost uniformly had departments of theology or religion in the earlier days. More recently as education has passed more and more into the hands of the secular state in some countries as France and Italy, these courses have been abolished and education has been made completely secular. In the United States the earlist institutions were entirely independent of the state and mainly for religious purposes, especially for the training of a competent and godly ministry. Separation between church and state was written into the federal constitution and thence passed into the state constitutions, and it has been thought that

this separation between Church and State naturally banned religious education from state-supported schools. The consequence has been that we have had in the United States two sharply distinguished school systems, one a state school system which has been almost entirely secular and one an independent and denominational system which has been largely religious. As stated above the independent and denominational schools were originally established for the training of the ministry, mainly, and most of them have continued this function as a large and important sector of their work down to the present time. The denominational schools have, however, and this statement applies especially to our Southern Baptist colleges, had a peculiar history. Toward the end of the first quarter of the nineteenth century Amercian Baptists along with other denominations began to establish independent seminaries for the instruction of ministers in purely religious and theological subjects. These institutions were to have the character and function of special training schools for ministers, preferably ministers who had enjoyed college instruction.

The result was the removal of ministerial education as such from the colleges and universities and its segregation in the seminaries very largely. This left the colleges and universities largely without religious instruction. Owing to the backward cultural conditions of the South and especially of the Baptists at that time, the Southern Baptist Theological Seminary when it was established in 1859 was opened to all students, irrespective of previous culture or the lack of it. The effect of this action upon the Baptist colleges of the South was four-fold: (1) It gave to Southern Baptist ministers who could attend the Seminary better theological training than they ever could have gotten in the colleges; (2) It took out of the colleges the theological departments which they had established in which religious education had up to this time been given; (3) It attracted directly to the Seminary a good many men

who would have gone to college but for the attraction of the shorter cut to theological training offered by the Seminary; (4) It gave to the Seminary the first loyalty of the Southern Baptist ministry, since those who never went to college had only the Seminary as alma mater, and even those who attended college were prone to consider the Seminary as their real *alma mater*. The general effect was: (1) to secularize in a measure the colleges by taking out of them their religious instruction, and (2) to weaken the natural tie which should always have existed between the Baptist ministry of the South and the colleges. Nobody foresaw these effects and yet they are important and in my judgment indisputable.

For thirty or forty years, therefore, after the establishment of the Southern Baptist Theological Seminary there was no organized religious instruction of any kind in most if not all of our Southern Baptist colleges. The faculties were composed of earnest Christian men, many of them ministers of the gospel, who in an incidental and personal way exerted themselves for the benefit of the religious and moral life of their students. But, I repeat, there was little or no planned instruction. Toward the end of the nineteenth century institutions here and there began timidly and hesitatingly to put in Bible courses. These were not intended for the ministers exclusively, but were a tribute and testimonial to the rising importance of the laymen. The proportion of lay students to ministers was now steadily increasing in all of our colleges, and the significance of laymen in the churches was growing in importance. It began to be felt that a lay student ought to be trained in the Bible so as to make him an effective church member wherever his lot might be cast in the future.

From these small beginnings our present situation has rapidly developed. We now have in most of our colleges about seven laymen to one preacher, and the laymen have come to render an immense amount of Christian

service for which they must have some preparation. These are the conditions which confront us today. What now are the reasons for such work as the colleges are doing? I can do little more than catalogue these in the time allotted to me.

1. There is a rapidly growing secularism in American life which we feel must be met by greater moral and spiritual power, and whatever can be done in the schools to meet this condition should be done. In the colleges are the leaders of the future in the battle for idealism and the spiritual life and they should be trained for their task.

2. The period of college life and training is one of peculiar strain upon Christian faith. The mind of the student is rapidly developing. The simple beliefs of childhood are inevitably subjected to the questionings, doubts, and criticisms of a rapidly maturing mind. Intellectual difficulties which had not been suspected in childhood and early youth are inevitably faced. These natural conditions are intensified by college life. The student here meets the dark pages of human history and wonders why. He studies the natural sciences, and the scientific spirit inevitably and properly seeks a natural explanation for natural phenomena as far as that is possible. Sometimes it seems as if God were being eliminated from the universe. He is carried through the mazes of philosophy and psychology, sometimes confusing him not only concerning the nature of the universe but concerning the very reality of personality. He studies society with its multiplicity of religious beliefs, and these varied mental exercises raise more questions than they settle. In the midst of these circumstances it has been growing upon Christian educators that something definite and positive should be done to show young men and women the grounds of religious faith in order thereby to strengthen their religious and moral convictions in the period when these convictions are most severely strained.

3. A third reason is an increasing sense of the importance and cultural value of religious studies. If any institution which gives even a glimpse of the world's literature, surely the literature of the Hebrews must be considered. And again, religion has been one of the mightiest forces in the history of mankind. It has erected the world's greatest and most notable buildings, it has inspired the most splendid creations in all forms of art and music. It has produced great systems of thought. It has profoundly modified the social, ethical and political life of individuals, nations, and even of races. Such a phenomenon surely deserves study as a purely cultural subject.

4. Again our own convictions as to the value of the Christian religion for our students in their present life and for the eternity that lies beyond would seem to demand a place for such studies in the curriculum which is intended for the preparation of the young men and women who are to be the leaders of our religious and denominational life.

5. And, finally, the preparation of our students for service in our churches and general denominational life would seem to demand courses in Bible and religious education. More and more laymen and women are taking a large place, not only in the work of the local churches but also in the larger work of the denomination. As the relative number of preachers declines, as it seems to be doing, the service rendered by laymen and women must increase or the denomination will suffer. In my judgement our colleges should exert themselves to train our young people so that they will first of all be inclined to give themselves to Christian service throughout the remainder of life and second that they will have some training toward effectiveness in that service. College is the place where this can be done most satisfactorily, and in my judgment no college should fail to do it.

Turning now from the *reasons for* to the *aims of* such courses, it is obvious that the answer has been suggested above. In building such a department it should be remembered that these courses are intended for all students, and therefore principally for laymen since laymen predominate in numbers. Courses should be so ordered as to achieve at least to some extent the following results: (1) The general culture which comes through profound study of a subject like the great literature in which Christianity is embodied, the profound thought which is involved, the intellectual and social history developed by religion, and so on and so on; (2) These courses should be so projected and taught as to help our young people through the intellectual difficulties of youth and extended study; (3) They should be so ordered as to strengthen and clarify the ethical judgments and purposes of life; (4) They should prepare our young people for efficient church membership and successful service as good citizens and in the larger social and religious work of their community and denomination.

What has been said above applies to all college students, ministerial as well as lay students. We have now to face the question as to whether the college should offer anything particular and special for the ministerial students. In order to discuss this question intelligently it is important to survey the actual conditions which obtain among our ministerial students in the colleges. Two facts must be considered: (1) A good many ministerial students attend college for only a year or two, dropping out then to do such work as they can, and (2) of those who graduate from college a very considerable percentage never find it possible to attend a seminary. In my judgment, therefore, the ideal would be to offer to the ministerial students in the colleges a very few definite and special studies intended to prepare them somewhat better for the work of the ministry in the event they do not attend the seminary. The Bible courses they should of

course take as their subjects. They should also take the courses in religious education, including the study of the Sunday School and the various other organizations and methods which are now employed for the educational work of the churches. They should have, as lay students may have, a brief course in Christian history and missions. All these courses are intended for lay students as well as preachers.

But in my judgment our colleges should offer at least two additional courses intended for ministerial students alone. One is the preparation and delivery of sermons and the conduct of public worship, and the other is the duties, possibilities and methods of pastoral service, sometimes called "Pastoral Efficiency" and sometimes "Pastoral Duties." These courses should be made for the students who will not find it possible to attend a seminary, and should be strong, equal if possible to the same courses as given in our seminaries. Beyond these I doubt if the colleges ought to attempt to go. The colleges should not ordinarily attempt to duplicate the work done by the seminaries. They need their money for other purposes, but they do something to the young ministers who will not have the privilege of attending the seminaries.

As to whether these specific ministerial studies should be credited by the seminaries on their degrees in the event a student who has taken them should later attend a seminary, the seminaries will have to decide in each individual case. It seems to me, however, that the desirable procedure would be a recognition of the work done in these studies so that the student would not need to repeat them, and the substitution of something else in the time thus left vacant, thereby giving such students a broader and more generous culture. But whatever is done it should be remembered that the primary work of the colleges in religious education should be projected for all the students and not the ministers only.

THE GRACE OF GOD GIVEN TO PAUL—A STUDY OF EPHESIANS III, 1-13.

By H. J. Flowers, B.A., B.D., Pantiles, Chorleywood, Hertfordshire, England.

The first words of this section of the Epistle to the Ephesians are closely linked to the preceding chapter. Paul has been arguing for the universality of the Christian message. He has chosen three great names to designate the members of the Christian Church. They are citizens in the commonwealth of the saints of God. They are members of the household of God. They are built into the one great Temple of God, of which the apostles and prophets are the foundation and Christ Himself the chief corner-stone. But the main point of his argument has been that the Greeks, who had formerly been alienated from the commonwealth, without God and with no hope in the world, by divine grace had been admitted into the church on the same terms as the Jews, and the terms are simply response to the grace of God by faith. After this mighty thought, Paul, following his usual method, builds up the ethical implications of the Gospel, and begins to prepare the way for the 4th, 5th and 6th chapters—for this cause, he says, for this cause, I pray that you may be strengthened in the inward man that ye may live worthily of your calling. But, in order to give them an urgent and impressive exhortation to live out the Christian life, he appeals to them as *Paul, the prisoner of Jesus Christ for the sake of you Gentiles,* and then, in a perfectly unpremeditated way, he speaks for twelve verses of the gracious way in which God has called him to be an apostle to the Gentiles. And so it is not until verse 14 that the argument is resumed. So much for the connection.

It is commonplace today in Biblical criticism that this Epistle is not Pauline. But though it is a commonplace, I do not think the view is justified. The difficulties,

of course, are plain. Paul's grasp of Christian truth is obviously more certain than in the earlier Epistles, and his conception of the work of Christ wider. There are also difficulties over language and vocabulary, although I do not think these are to be taken too seriously. In any case, it seems to me to be harder to deny the authenticity of the letter than it is to assert it. In this paricular section, there are several minute points that have been fixed upon by scholars as militating against the Pauline authorship of the Epistle as a whole, and I shall satisfy myself with looking at those particular points.

(1). The first difficulty lies in the words *"if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward."* It is often asked how Paul could possibly express doubt whether the Ephesian Church knew of his mission to the Gentiles as being the gift of God. They knew him intimately. This is a sign that the letter is sub-Pauline. The answer to that is manifold. First of all, εἴ γε, even though it may express doubt, need not necessarily do so. It certainly never means "since", as some scholars have tried to make it mean. But it can be used, and often is used, as a kind of rhetorical question to emphasize the truth of the fact questioned. Moffatt gives the best possible translation of it in "for surely you have heard how the grace of God which has vouchsafed me in your interests has ordered it". Instead of questioning whether his readers knew of the gift, Paul rather reminds them of their knowledge of it, and of the implications of their knowledge, and brings their minds back to the period when he preached among them. Even if this explanation is not accepted two others might be offered. First, we must probably accept the letter as encyclical, and not addressed only to the church at Ephesus. Thus, although the Ephesian church knew of his Gentile mission, some of the other churches which received the letter, or at least some of the members of the churches, might be ignorant of it, and so εἴ γε

could be used in the ordinary way of expressing doubt, still without invalidating the Pauline authorship of the letter. If that explanation is not accepted, another might be offered. Some years had passed since Paul founded the church at Ephesus, and new members had come into it whom he did not know. He might go upon the assumption that these knew of his Gentile mission, since everybody in the Christian Church knew of that, but they did not have personal knowledge of Paul. And this is what is expressed by εἴ γε. If none of these interpretations proves to be satisfactory, the answer could still be made that the onus rests upon the disputer of the Pauline authorship to prove his case. And he has a twofold difficulty to slove, first, how a Paulinist could keep so close to his master in so many points and yet make an obvious and very bad blunder here, and secondly, how he could be so ignorant of the composition of the Pauline churches as to question their knowledge of such an elementary fact as Paul's mission to the Gentiles.

(2). A second difficulty is often found in the words *"as I wrote before in few words, whereby, when you read, you may perceive my understanding in the mystery of Christ"*. As a matter of fact, there are three difficulties here. First, Paul apparently refers to some other letter to which his readers have access, which would be unnatural, some think, but perfectly natural in a Paulinist writing at a later age. But it need not necessarily be another letter which is referred to. Paul may be referring to the present letter, to II, 11-22, to be exact, where the union of Greek and Jew in the Christian Church is shown at some length. That seems to me to be perfectly satisfactory. It is allowable Greek to use the epistolary aorist to refer to a passage in the letter upon which the writer is actually engaged.

προέγραψα is also stressed as pointing to a time when the letters of Paul were accepted as authoritative, and his words could be taken to be something like public procla-

mations. This is to build a lofty structure on a very weak foundation.

προέγραψα can easily mean "I wrote before" or "I have already written". And even if the meaning of "public proclamation" is demanded, Paul certainly regarded such letters as Colossians and Ephesians as inspired and as coming from the mind of God. They were not merely the expression of his own opinions.

A third difficulty lies in ἀναγινώσκοντες, which is here used absolutely. The phrase as a whole is certainly awkward, and the meaning of it is not absolutely clear. But I think that it would be just as hard in a Paulinist as in Paul. Hort, who is followed by some scholars, suggests that Paul refers to the Old Testament, and thinks that the apostle says that his readers can test the truth of what he says by reference to the teaching of the Old Testament. This is certainly ingenious, but it hardly wins assent. What Paul means is that, if only his readers will read over carefully what he has already written, they will realize his grasp of the great mystery of Christ and His purpose for the world, and they will also realize that it could have come to him only by the direct revelation of God.

(3). A third difficulty lies in the words "revealed to His holy apostles and prophets in the Spirit". This difficulty again is threefold. First, it is often suggested that the phrase implies a later age, in which the apostles are given an exalted position. There is a backward reference to early apostolic teaching. This, of course, is a matter of atmosphere, and some sense the atmosphere of a letter differently from others. There seems to be no real difficulty in Paul looking upon the apostles as receptive of the divine revelation which for ages had been hidden from the gaze of men. If Paul suffers condemnation for this, the whole of the New Testament suffers along with him.

A second aspect of this difficulty lies in the fact that

Paul ranks the other apostles along with himself as repositories of the great truth that God had opened the Kingdom of Heaven to all believers, to Gentiles as well as to Jews. This is alien to his general spirit. Paul constantly found the apostles opposed to him and had to challenge them to the face. It is also a clear contradiction of such a letter as Galatians. The answer to that is threefold. First, Paul never doubts for a single second that the other apostles are apostles, that is that they are called by God through Jesus Christ to preach the Gospel. The only thing is that their spheres of work are different. They are apostles to the Jews: he is the apostle to the Gentiles. Second, the early epistles of Paul cannot be taken as the final voice in deciding his theology or his attitude to other Christian preachers. Galatians, for example, was written in the stress and strain of a great controversy. His Gospel, his apostolic authority, his integrity, were all being attacked, and to Paul the three stood and fell together. When he wrote that letter, he was strung up, and he felt himself betrayed and friendless. He was out then to prove a case, and men who are out to do that are often unjust to their opponents, and exaggerate the peculiarities of their own creed. But by the time that Ephesians was written, the battle was over. The Pauline Gospel had been accepted. There was no need for him to oppose his conception of Christian truth to that of the other apostles. Moreover, as he grew older, his sympathies became wider. His misfortunes gave him the power to be touched with the feeling of human failings. In the leisure of his prison life, he found that his opponents even were not as bad as he had once thought. Whereas he had once fought for Gentiles to be recognized by Jews, he now fights for Jews to be recognized by Gentiles. Thirdly, the other apostles had never disputed Paul's apostleship. They knew him to be chosen by God to be His messenger to the Gentiles. The evident success of his work convinced them of that, even if nothing else did. They knew him to be an apostle,

even though they could not understand or sanction all his teaching.

The third point lies in the words "holy apostles". Julicher thinks that this implies the existence of something like an apostolic college, by all of whom the mystery of the call of the Gentiles was understood. In answer to that, two or three things could be said. First, "saint" in the New Testament sense of the term simply implies a baptized Christian, it does not imply any special sanctity or holiness. It is a term applied to all Christians indiscriminately. Further, Paul knew that both he and the other apostles were "apostles called of God". They had not elected themselves or merely slipped into their position. God had put His hand upon them. If it was conceit to speak of himself as one of the "holy" apostles, it was likewise conceit to speak of himself as an apostle "not of men or through men, but through Jesus Christ and God the Father", as he does in Galatians. Further, a good deal of the force of the objection is taken away from verse 5 by verse 8, where Paul speaks of himself as the very least of all the saints. It is confessed by all that, even if the author of this epistle is not Paul, he is certainly someone who has assimilated pretty thoroughly his thought and temper. And it is strange that a Paulinist should so forget his part as to picture Paul as a member of an apostolic college.

Still, even when all these arguments have been weighed, and they seem to be conclusive, there are some scholars who cannot understand the phrase. Ἁγίοις is an adjective here, and moreover carries the emphasis. The apostles are still put in a rank by themselves. If that is so, I should myself prefer to take ἁγίοις as an interpolation rather than look upon it as proof of the sub-Pauline authorship of the epistle. But there is not a scrap of MSS evidence in support of the theory of interpolation. The Western reading, by the way is τοῖς ἁγίοις αὐτοῦ ἀποστόλοις καὶ προφήταις. This could mean "to His saints, the apostles

and prophets''. But it can hardly be the correct reading. Some try to avoid the point by putting a comma after ἁγίοις, and reading ''to the saints, His apostles and prophets''. This strikes one as being queer Greek.

(4). The fourth difficulty is found in the words *''to me the very least of all the saints this grace is given''*. If this difficulty is really felt, it cuts a good deal of the ground away from the argument under the third healing. The point is, that many regard the phrase as being nothing more than an exaggeration of what Paul had said in Corinthians, ''that he was the least of all the saints, not fit to be called an apostle''. There is surely no real difficulty here. Paul was always struck dumb when he thought about the way in which God had called him to be an apostle. It was by the grace of God that he was what he was. It was by no worthiness of his own. He was an abortion, one born out of due time. He was too conscious of his own past to regard his calling as due to anything else than the putting forth of the sheer grace of God. His own unworthiness simply intensified the dignity and divine origin of his call. The work of preaching the Gospel to the Gentiles was so great that it simply could not be carried out at all were it not for the power of God present with him all the time.

So much for the merely critical points. After giving the arguments against the Pauline authorship all the weight they can bear, it still does not seem to me that they carry conviction.

There are really two points coming out in this section of the epistle. They are (1) the calling of the Gentiles, and (2) the grace given to Paul as the apostle to the Gentiles.

I.

When, after building up the great structure of Christian doctrine and the purpose of God to call the Gentiles into the Church, Paul begins to draw out the implications

of all this, he speaks with tremendous earnestness in his own name and calls up to mind his own marvellous history. This kindles his imagination and he pours out his soul in gratitude to God. He speaks of Himself as *the prisoner of Jesus Christ for the sake of you Gentiles.* It is a strange expression and there is a good deal behind it which is not plain on the surface.

(1). First of all is the fact that he is really a prisoner. He is writing to the churches in Asia Minor from a lonely cell in Rome. The contrast of the two positions captures his imagination. He is going to lay severe commands upon the Christians, and to urge them to listen to him carefully and obediently. He asks them to remember what he has suffered on their behalf. He appeals to their emotions in order eventually to influence their conscience. It is through what he has been doing for the very people to whom he is writing, that he has been cast into prison. He is having to pay the price for the blessing they have received. We have a real touch of humanity, a real touch of genuineness.

(2). It is not only through the evil work of Jews or the wooden mentality of Romans, but through the express will of Jesus Christ, that he is in prison. He believes that Christ is behind it all and that, in some remarkable way, it will lead to the furtherance of the Gospel. To many people, the imprisonment of Paul might have seemed to be an argument against the truth of his message. He was a disturbing element wherever he went, and no doubt many thought it would be a good thing to put him out of the way. Jews doubtless measured the righteousness of the Christian cause by its outward prosperity, and the constant persecution that Paul suffered seemed to be decisive against his assumption of the divine origin of his message. Anyhow, whether God was or was not behind his preaching, the authorities would have nothing to do with it. Paul looks at the facts differently. More than once in his letters he stresses his trials, and

he looks upon them as being evident signs of the divine favor. They contribute to the spread of the Gospel. Other Christians were inspired to more loyal service. His witness in prison was still great. His enforced silence allowed him to think through his Gospel. It all turned out for the good of the Church. His imprisonment was not adventitious or unforeseen, it was involved in the plans of God for his life and the life of the Church. It is in such little points as this that Paul's religion shows itself.

(3). There comes out here the intensity of Paul's conviction of the friendship of Christ. Outward circumstances are no criterion for the estimating of a man's spiritual life. Christ does not desert His friends when they suffer misfortune, particularly when misfortune comes because they are engaged in His service.

(4). Paul is getting more human and tender in his old age. More than once in the epistles of the imprisonment, he points to his chains as a sign that he shares the same lot as his readers. He is a slave pleading for slaves.

What Paul is impressing upon the churches is that to the apostles there has been revealed by God the calling of the Gentiles into the Christian Church on exactly the same terms as the Jews. This has been the burden of his teaching all through his Christian life. He has fought hard and suffered much for his principle. He has been opposed by his countrymen. He has been slandered by his fellow Christians. He has been imprisoned for his faith. But he has lived long enough to see his principle accepted and the Gentiles flocking into the Church. He had to do no more fighting. But there was still a schismatic tendency in the Church. Greeks were apt to lord it over Jews. And Paul did not want a disrupted Christendom. What needed to be done was to bring Jew and Gentile together, to show them their necessity to each other. This is what Ephesians does. It gives us the full power of Paul's theological and ethical thinking, particu-

larly on the two matters of the Church and social life. And moreover, it is an *eirenicon*. The preceding chapter has been expounding the meaning of the opening of the Church to the Gentiles. The main point here is the outburst of gratitude to God for making him a preacher of the universal Gospel. The nature of the Gospel is not explained any further. But there are a few very interesting facts to notice.

(1). The whole thing to Paul is the great mystery of God. By mystery, he does not mean anything obscure or mysterious. Neither does he speak of Christianity as a mystery religion on the same lines as the cults. There were mysteries belonging to the Christian faith, deep things of God, which could be revealed only to the initiated, but Christianity itself was not a mystery, it was open for all. One proof of that can be seen in this very passage. The Scriptures were not secret and sacrosanct. They were to be read by all the Christians and liberty of interpretation was open to all. This held in the Christian Church more or less until the fourth century. What Paul means by a mystery is the revelation of a divine truth which God has seen fit hitherto not to reveal. The mystery is what is suddenly disclosed when the doorways of heaven are opened wide. And to Paul, the great mystery is the admission of the Gentiles and the Jews into one Church and the final gathering up of all things in Christ. By speaking of it as a mystery, three things are implied.

(a). It has come about by revelation. By no mere stretch of the imagination and by no mere subtlety of reasoning could Jew and Gentile have realized their likeness. They met only in Christ. They did not know their oneness until it was revealed by God. (b). Paul was certain that God was behind the union. It had been no gradual *rapprochement* through philosophy, it was brought about by the grace of God. At no point would Paul allow tampering with the truth that all was of grace.

(c). Since God has brought Jew and Gentile together, it behooves the churches to keep the unity of the Spirit in the bond of peace.

(2). The absolute unity of the Jews and Gentiles in the Church is emphasized in verse 6. Paul uses three rather unusual words. The Gentiles, he says, are fellow heirs, [a joint inheritance, i. e. of God, Ed.] fellow members of the body, and fellow partakers of the promise in Jesus Christ through the Gospel. But though the words are strange, the idea is sufficiently clear. What Paul means is that through Jesus Christ, Jew and Gentile constitute together a new humanity to God. Whereas, according to the old Jewish ideas, the Jews were the heirs of the promise, in covenant relationship with God, and the Gentiles were outside the sacred enclosure and could enter inside it only by accepting the Jewish legal code, now it is seen that God has a purpose wider than the merely national, the purpose of creating a redeemed universe, and in that universe, Jew and Gentile would both have a place through Jesus Christ. The promises of God made in Jesus Christ were not limited by race and heritage. It took the consecrated men of all the world to make up the body of Christ, which is the Church. This was an epoch-making conception, as strange to Paul's fellow Christians as it was to his fellow Jews.

And yet though it was an epoch-making conception, in the way Paul presented it, and even more in the fearless way in which he carried out the practical applications of the thought, it had not been without preparation. The Jewish Scriptures began with the conception of God as the creator of all men. The prophets had foretold the time when the Gentiles would come flocking into the Jewish Church. And in the world of practical politics, by means of the conquests of Alexander and the Roman Empire, it had been shown that men were citizens of all the world. But the real secret of Paul's grasp of the universal element in the mind of God is not to be sought

for in any such way. It is rather to be sought for in his experience of the redeeming grace of God which had been manifested in his own life, and in his knowledge of the spiritual needs and susceptibilities of men. All the world over, men were one in sin and suffering. And as there was no monopoly of sin and suffering, there could be no monopoly of Saviour and Comforter. And since he had been saved by grace, without the aid of the Jewish law, God had the same power to save all. And if by faith and faith alone, men could enter into the knowledge of the saving love of God, by faith and faith alone they would enter into all the spiritual blessings that sprang from salvation.

(3.) In having the Gospel preached to them, the Gentiles were privileged to share in three possessions. Of course, there were more than three, but three are pointed out particularly in this passage.

(a) First, they have preached to them the unsearchable riches of Christ. This is one of those phrases that show us the intensity of Paul's spiritual experience. The love of Christ was the food of his body, the drink of his soul, the very air he breathed. Through his religious education and his study of the Scriptures and the teaching of his Master, he had been familiarised with the thought of the love of God. That was no new idea to the Jew. But by his experience of Christ, he had been saturated with the love of God. It was not only a new theology which resulted from that: it was a new manhood, in which the very springs of his life were the uprushing of the love of God which had been poured out upon him. He found himself transplanted into a new world, in which the love of God revealed through the saving power of Jesus Christ was the one enduring reality. Just as formerly he had been tortured in soul in the endeavor to do the will of God, so ever afterwards he was tortured in mind to make clear the greatness of the love of God to all.

He knows he can never grasp it completely or inter-

pret it adequately. He takes up term after term to show the greatness of Christ, but fails every time, and intellectually he is filled with dissatisfaction. His theological terms are never mere *dogmata* they are but the best instruments that he can find for interpreting an experience. The love of Christ always eludes the grasp of his intellect. It is unsearchable. It is unexplorable. It simply brings us up to the deeps of the heart of God, which we can enjoy but which we can never understand. And what is possessed by Paul is the possession of all the world. He knows that he has been called out by grace to preach the love of God, but he never thinks he has been called out exclusively to enjoy it.

(b). Secondly, it is open for all to see the *dispensation of the mystery which from all time hath been hid in God who created all things.* What this dispensation is ought to be obvious to all who are students of Paul. It makes the wide purpose of the love of God, to bring the whole universe to Himself, material and spiritual, through means of Jesus Christ. And this work cannot be accomplished until the Gentiles have found their place in the Church. But further than that. The Gentiles are not only to form part of the redeemed universe: they are to understand the purpose of God in it. They are to share in the knowledge of the Gospel. The secrets of Christ are open secrets.

(c). Through the union of Greek and Jew in the Church, there is to be made known to the angelic forces of the heavenly world the manifold wisdom of God. There are two points to be noticed here.

First, the conception of the Wisdom of God. The Hebrew is not naturally a philosopher. He does not speculate on the ultimate problems of metaphysics. He rather treads the more certain road of divine revelation. But what philosophy the Jews put out is well represented in the Wisdom Literature, which gives us the conception of the Wisdom of God as lying at the heart of the world,

so that through the Wisdom of God, which is half personified, all the problems of the universe are to be interpreted. With barren philosophical argument, Paul had little sympathy, although he had the true philosophic temper in being dissatisfied with half-way houses, and in wishing to understand the nature of ultimate reality. But unlike the professional philosopher, who starts with no assumptions whatever, except the assumption of the validity of thought, Paul starts with Jesus Christ, who is not only the Redeemer of the world, but also the Wisdom of God. In Christ, and in Christ alone, is to be found the clue which will solve all problems and give us insight into the meaning of the world. The solution of the world's riddle is to be found in the love of God which has been shed abroad in men's hearts. All problems are to approached in the light of that manifested wisdom. And in experience of that love, the problems almost cease to exist. Sin, suffering, ignorance and discontent all find their answer here.

Secondly, Paul urges that through the Church, which is a redeemed society and is the redeeming leaven of God in the sinful lump of humanity, the Wisdom of God will be manifested to the angelic powers. To Paul, the angelic forces are invariably bad. They are under the sovereignty of the devil. And what he is urging is that through the Church, the legions of evil angels see the beginning of God's plan to redeem the worl.d The Christian belongs to a victorious Church. There is nothing to fear in the world because Christ has already overcome it. The note of Paul's religion is not that of cheerful optimism, because he feels that there is a good time coming. It is rather that of triumphant certainty, because Christ has already overthrown the devil. We see Christ on His Father's throne. And the coming of the Gentiles into the Church is the ingathering of the fruits of the victory.

II.

The second thing that comes out in this section is Paul's thanksgiving that he has been called by God to be the preacher of the Gospel to the Gentiles. That again is one of his fundamental ideas, and the adequate discussion of it would involve us in a study of all his life and training. All that can be done here is to draw out the various elements in his thought which are touched upon in this particular section. And they are four.

(1). First, His grasp of Christian truth had come to him by means of a divine revelation. By revelation had been made known to him the mystery. He was in contact with God in Christ all his life, but he had that continual contact only because at one particular point in the past Christ had come smashing into his life and had made everything unmistakably clear. Paul had not received his knowledge of Christ from his early training. He had not been initiated into the mystery by the other Christians. He had not learned the meaning of the purpose of God by working out the logical implications of the Gospel. He had not had a Jewish conception of the Messiah, and merely tacked the Christ of the Damascus Road on to it. It had all come to him by revelation. And it had come to him in such a way that he realized that God's plan for the world was ultimately involved in it. There had no doubt been preparations, emotional and intellectual, but Paul had forgotten the preparation. Since he met Christ, his knowledge was so clear that everything before had taken upon itself the darkness of night. He had forgotten that God had been present in his life before Damascus because He was so magnificently in it then. Moreover, he had learned a good deal since his conversion. He had seen the broadening purposes of God. He had been forced to throw aside many of his early crudities. But he had forgotten that. So much was clear as a result of his conversion that it seemed to him as if it had become clear

in the very moment of his conversion. And yet he would have said triumphantly that all the time he was under the control of the Spirit who was leading him into all truth. Nearly every word he spoke and nearly every step he took was by revelation. And that being so, two results followed. The first was that, in season and out of season, he must preach the Gospel. Revelation carried responsibility along with it. A charge had been laid upon him and woe unto him if he gainsaid it. And the second was that men ought to listen to him. He was in the true succession of the prophets. He had derived his message straight from God. "Thus saith the Lord."

(2). Paul held that the divine origin and the divine truth of his Gospel were involved together. In his earlier letters, we find Him fighting hard for the recognition of his apostleship, and it might be thought to be rather waste of energy. But that is very badly to mistake the facts. The point was that Paul's calling to be a preacher and the Gospel given him to preach had come to him at the same time. If he had received his apostleship from men and his Gospel along with it, then it might well be that he could misconceive it and could be challenged by his superiors for not preaching what had been given him to preach. But he had derived his powers from God and the Gospel had been given to him in such clear emphatic terms that there was no possibility of mistake. Moreover, he himself had nothing to do with his calling. He had not even acknowledged the call: his obedience had been forced out of him by God. Others said, "You derived your apostleship from men and therefore your Gospel is wrong, for it conflicts with theirs." He said, "I derived my apostleship from God, and therefore my Gospel is right, whether it conflicts with other Gospels preached in the name of Christ or not". It is true that Paul, together with Barnabas, had received an outward commission from the church, and the apostles probably reminded him of it. But to him, that commission meant

very little. His calling went far beyond that and had its origin in the will of God.

(3). In what sense could it be said that the mystery had been revealed to the apostles, seeing that Paul was so often challenged. To that question, the answer might be sought in several different directions. First, it might well be that Paul had sympathizers among the Twelve. We know, for example, that Peter realized the divine calling of the Gentiles, even though he had not always the courage of his convictions. And if there is any truth in tradition at all, more than one of them was a preacher to the Gentiles, and it can hardly be that they all preached the Christ of Circumcision. The Acts of the Apostles soon loses interest in the main body of the Twelve, with a very serious loss to our knowledge of early church history, and perhaps also to our knowledge of the preparation for the liberalism of Paul. Stephen is enough to show that Paul had precursors. Then also, all the apostles had knowledge of the same Christ, and they had all experience of the same redeeming grace. To Paul, the Gospel of salvation by grace was absolutely involved in that, even though some of the other apostles did not realize the implication. At first, there had been a compromise. Paul was to go to the Gentiles, and the others were to go to the Jews. This really meant two Gospels, although the Twelve did not realize it. But Paul realized it. And he knew that the Gospel for the future was his Gospel. Also, it is to be remembered that Paul never disputed the calling and authority of the other apostles. All that he demanded was that they should leave him in undisturbed possession of his own. He was particularly anxious to preserve friendly relations with the other preachers of Christ. He was not satisfied with being beloved in the churches, he desired to be beloved of his apostolic brethren.

(4). Paul is a mystic. God in Christ is to him the secret of all things. He wants to see the gathering up of

all things in Christ. He knows that he has been admitted into the inner councils of God and has had the divine plan of the universe unfolded for him. The world is one. And ultimately Christ will be all in all in it. He appeals to his readers to try to understand all this. Think it through, he says, and you will see that I have grasped the great mystery of Christ (verse 4). The Gospel is the gift of God to men. It comes to us purely by His grace. But it has consequences for time and eternity, and is not to be easily grasped by a few minutes' thinking. It is to be grappled with by heart and intellect and conscience. And he hopes his readers will rise to the heights of their opportunities.

DR. BROADUS BEGINNING GREEK.

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The pre-eminent success achieved by Dr. John A. Broadus as a Greek scholar and teacher makes interesting the start that he had, the poor start one must admit,—his first efforts to learn the language. There has recently come to the Seminary Library, as a gift from Mrs. Geo. W. McDaniel, a copy of Anthon's *Grammar of the Greek Language* (1844), on the front fly-leaf of which there is written in his own handwriting, John A. Broadus, Nov. 28, 1845. This was the book that young Broadus obtained at the suggestion of Rev. H. W. Dodge when he was teaching school in Clarke County, Virginia, at Rose Hill before he went to the University of Virginia. Bro. Dodge was the Baptist pastor at Berryville and "took a lively interest in Mr. Broadus and tried to induce him to study Greek" (footnote to p. 39 of *Life and Letters of John A. Broadus*). Young Broadus had not yet decided what he should make of himself. On July 12, 1844, there appears this note in Broadus's Diary after a visit to Winchester: "I did not obtain the Greek book which Parson Dodge directed me to get. It was not to be had in town. I shall probably see him next week, and if he does not insist on my getting the book, I think I will let the Greek be. I believe I will learn more by reviewing my Latin and French than by commencing Greek, when I know I can never finish it. Nevertheless, if the parson continues to urge it, I shall make the attempt." Evidently Parson Dodge did urge it and finally secured him Anthon's *Grammar of the Greek Language* before November 28, 1845. Broadus had studied Latin and French in his Uncle Albert Simms' school and became proficient in Latin. But he had this year no teacher for the Greek and his hands were full of his teaching. In January, 1845, Broadus left Rose Hill

for Woodley. He is thinking of medicine as his father objected to law as a profession. Major Edmund Broadus was not certain whether his son should go on with the Greek or not. April 11, 1845, Mr. Broadus writes to his father: "But perhaps you mean that I ought to give up Greek. I undertook it more on account of Dodge's frequent and persistent persuasion than anything else. But although I had made but little progress, I have become interested in it." On June 26, he writes: "Next week I shall go to the singing school again and get my head full of the girls, and then good-bye Greek." So he plugged away and writes on October 15: "Thus far I have been doing pretty well and I flatter myself, nay I have reason to believe, that if I can persevere in much application, I may by the close of next year read Greek with ease. Already difficulties are removed which two weeks since seemed insurmountable. I have made arrangements to obtain a Greek Testament and hope that, ere long, I shall be reading the New Testament in the original tongue." There is no further item about the Greek, but discouragements continued. Mr. Dodge under date of April 23, 1870, made this note on the fly-leaf of Anthon's *Grammar* under Broadus's name: "Taken back as he said he could not study Greek. He is now one of the best Greek critics in this land."

But it was what took place in August, 1846, that decided the matter of Greek for John A. Broadus. It was two sermons by Dr. A. M. Poindexter, one on "Glorying in the Cross" and one on "The Parable of the Talents", that settled the issue of his life-work. After the second sermon he said with a choking voice to his pastor: "Brother Grimsley, the question is decided; I must try to be a preacher".

At the University of Virginia he came under the magic spell of Gessner Harrison and revelled in Greek. In 1855 the Chair of Greek at the University of Virginia was open to him. On his refusal it was offered to Prof.

Basil L. Gildersleeve who always said that he owed his opportunity thus to Broadus's refusal of that Chair. But in the Southern Baptist Theological Seminary Broadus found his true place as teacher of New Testament and Homiletics. He was the master in each in this country. His *Preparation and Delivery of Sermons* is still the text-book for modern schools. He made the English New Testament live with marvellous power for the very reason that he was a consummate Greek scholar and superb preacher. If anything, his students in Senior Greek enjoyed Broadus more there where he was apt to let himself go with perfect abandon on a Greek term, case, or preposition. But he had a poor start, almost as poor as that of John Brown of Haddington, who had no grammar, lexicon, or teacher. The case of Broadus ought to give heart and courage to thousands of young preachers who are tempted to give up the study of Greek. And what about those who have studied it and fail to use it afterwards?

"THE POWER OF HIS RESURRECTION"

Sally Neill Roach

Part IV:—Its Victorious Power.

The Relation of the Resurrection to the Ultimate, Declared Victory of the Christ.

Matt. 28:18.

I. 1. We have studied the Declarative Power of the Resurrection in its Official Statements concerning the Person, Jesus of Nazareth. We have been made acquainted with its Judicial Power in learning its Guarantees based upon the redemptive work of the accepted Christ. With the Redeemer as Intercessor, we have been permitted to enter into the very Holy of Holies and we have there been taught the Confirmatory Power of the Resurrection as its own seal was placed upon the Intercession of the Christ, upon the Promises made by Himself, and upon those made by the Father and by the Spirit through Him to us. And now in this ringing statement of the Beloved, "All power is given unto me in heaven and upon earth"—a statement made directly to those who were witnesses of the physical fact of the Resurrection,—we have the assurance of its Victorious Power, announcing the certainty of the Ultimate Victory of the Christ and recording its own Pledges concerning that triumphant manifestation.

2. The word "victory," in its root meaning expresses conquest, and the word "conquest," in its root meaning, denotes a gaining through force of that which was sought. Whatever the force used, or however it was exerted, behind either word there is the idea of conflict which necessarily introduces an adversary over whom and from whom that sought by force must be gained. Of the Adversary in this special instance, more anon. The claim of the Lord Jesus concerning the fullness of power accord-

ed to Him is manifestly founded upon the accomplishment of His work as declared by the Resurrection, and, by an emphatic "*therefore,*" (Matt. 28:19) is made the basis of His command concerning the extension of His Gospel. The coupling of the two—His Work and His Gospel—in connection with the announcement of His supreme power immediately after His Resurrection and just prior to His Ascension clearly implies the Master's assertion of His complete victory and of its ultimate manifestation in both comprehensiveness and detail. Obviously a victory can not be complete until its ultimate certainty is assured;—when the Adversary, after every effort, is stripped of every resource and has reached the full limit of a hopelessly exhausted power. And it is also clear that if a victory is complete,—in the infinite sense of the word,—sooner or later, as its scope is related to time, it will be declared ultimate. It must be remembered that when the Son exclaimed "It is finished!", Heaven declared His victory over the Adversary to be absolutely won, and so announced in the Resurrection. Be it also remembered that —in the fullness of his permitted power—it is the constant aim of the Adversary, working in the human individual and through the individual in the masses, in the single life and from generation to generation through the decades and the centuries and the ages, moment by moment and step by step to the utmost limit of his finite ability, to postpone the realization on the part of mankind and his own confession as to the detail and the scope of the Victory that he knows must ultimately be declared. As the Resurrection was and is Heaven's official announcement that the declaration, "It is finished!", was true and the Victory was achieved, so it becomes the Pledge that from its most minute detail in the humblest of the Redeemed to its broadest sweep in the history of mankind this Victory shall be confessed and proclaimed in the full assertion of its power until faith abounds in fruition and prayer is re-echoed in praise. It is the

Pledger of the Resurrection concerning the manifestation of this Ultimate Victory of the Chrst that we are now to study.

II. The length as well as the severity of a contest depends upon the inherent and the available resources of the contestants;—the question of victory being a question of proven superiority of power. Looking forward to the declaration of Ultimate Victory, the first Pledge of the Resurrection is the fact of

1. *The Personal Omnipotence of the Christ.*

It will be remembered—and it must always be borne in mind—that the primal message of the Resurrection was that of the acceptance of the righteousness of the Nazarene as perfect under the Law of Life;—and it must be re-iterated that "perfect" here must be taken in the Divine, or absolute, and not in the human, or approximate sense. Necessarily,—as it was seen,—the acceptance of the righteousness of the Christ was the seal of the Father's corroboration upon every statement made by the Son concerning Himself;—and He claimed for Himself to be co-equal with the Father in the prerogatives and powers of Divinity. (John 10:30,33). This being sealed by the Resurrection as true, Jesus is thereby declared to be in Himself omnipotent;—which omnipotence is thus given by the Resurrection as a Pledge of the manifestation of the Ultimate Victory. Whatever may be said of the power of the Adversary, having been created, he is finite in all particulars. Being finite, whatever liberty may be allowed him in the contest, he can never be a match for the Infinite, who is omnipotent. Obviously, power being considered, in the present conflict between the Infinite Son and the finite Adversary the struggle is wholly under the will of Omnipotence, and is prolonged only that the Adversary may consciously and confessedly reach the utmost limit of his ability, when the manifestation of the Ultimate Victory will be as complete as was the Victory, itself. The second Pledge is the fact of

2. *Omnipotence Exercised on Behalf of the Christ.*

Among the claims made by the Nazarene concerning Himself—claims which were corroborated in the Resurrection—was the fact (John 6:38) that He was personally sent by the Father and came to fulfill the Father's will. In His promise of the Holy Spirit—which promise was confirmed by the Resurrection—the Master declared (John 16:14), "He shall glorify me,"—which declaration was also sealed by the Resurrection as true. At His baptism, when He did in typical act what on the Cross and in the Ressurection He did in solemn fact, He was acknowledged and attested by both the Father and the Holy Spirit,—and in His after-Resurrection power His command to baptize was given in the name of the Father and of the Spirit as co-operating in authority with the Son. Therefore, the Resurrection, in declaring His righteousness, gives its Pledge for the certain manifestation of the Ultimate Victory of the Son in the fact of the assured omnipotent co-operation of the Father and of the Holy Spirit on His behalf.

III. Having seen that the great Pledges offered by the Resurrection for the full manifestation of the Ultimate Victory of the Christ lie in the facts of the omnipotence of the Lord Jesus and the unity and co-operation of the Father, Son, and Holy Spirit,—the omnipotent Trinity,—it seems essential to the subject to note the lines along which the consummation of this manifestation is to be gained;—that is, to consider the details that are covered by these Pledges.

1. *Victory over the Adversary.*

Obviously the first, and really the inclusive detail of this triumphant manifestation is that of Victory over the Adversary in his persistent efforts to impede each progressive—that he may delay the final—step that shall announce the completed task. This Adversary it is now worth while very carefully to consider.

a. At the Fall of Man the promise was that the "Serpent" should "bruise" the "heel" of "her Seed," (the woman's), but that this "Seed" (Gen. 3:15) should "bruise thy head," (the Serpent's). Therein is condensed the whole story of the conflict for the ownership in the human race and the possession of its willing loyalty. One party of this conflict is the "Seed of the woman," who is the Eternal Son incarnate, and the other party is the "Serpent," who is called (Rev. 12:9) the "dragon," the "Devil," and "Satan," and who once was (Is. 14:12-15; Ezek. 28:12-19) "Lucifer," "son of the morning," "perfect in beauty," "the Arch-angel of Light." It is not wise to underestimate the personality of the Adversary. Highest among created beings, refusing to worship the presented Son, (Heb. 1:6, [Sep. Ps. 96:7,] I Tim. 3:6), but planning his own exaltation instead, (Is. 14:13-14, Ezek. 28:17), under the Law of Death he fell, and, with his followers, (II Pet. 2:4), was forever cut off from correspondence with God. Yet, in his fall, he lost none of his magnificent, God-given powers, but, in all their fullness, they became hostile to the God whom he once served. Destined to lead, as the Adversary he became leader of the fallen, (Rev. 12:7, Matt. 25:41), directing to the utmost their hostility and powers. Ultimate Victory for the Son must therefore be ultimate victory over Satan. This the Adversary knew, and while he could not fathom the deep counsels of God in the incarnation, yet, step by step, from the Manger to the Cross, his venom was hurled against the Son. None knew better than he the bruising of his head, his own crushing and final defeat as declared by the Resurrection. Then and there was the Victory announced;—the Victory that was begun in the incarnate Life and was completed on the Cross, when, in His orphaned cry the Son voiced His realization of an eternal separation from the Father—man's penalty for sin—and in His statement, "It is finished," declared the Divine Law satisfied. Satan thoroughly understood by the Resur-

rection that against the Son direct he had done all that his arch-angelic malevolence would ever have power to do;—but he knew that there was that yet developing in him that could still withhold the followers of the Christ, and even creation, itself, from entering into the full realization of the Victory that had been won. The Infinite is always and was and will be always, at any time, Infinite; but the finite requires time—and time in proportion to its latent possibilites—for mature expresson. Therefore is Omnipotence patient, that the all-inclusive Victory should ultimately be made manifest, not only over Satan as he attacked the Son direct, but as his culminating rage and developing powers would delay the fruits of the Victory and would strike the Son through those who should believe upon His name. That this Manfestation of Victory will be an Ultimate Victory, and all the more glorious because of its delay, is a Pledge of the Resurrection.

b. In this contest between the Adversary and the Son for the Ultimate Victory—the full Manifestation of the Victory that has already been won—not only is humanity the prize to be gained, but humanity is the battle ground, and is also the instrumentality used by either party;—in which last fact is concerned the regnancy of man's will and lies the essence of his co-operation. In order that the manifestation of the Victory may be ultimate, it must be won over the Adversary's worst, and therefore the detail of the Victory must include the freedom of the Adversary to plan and to execute defense and attack. In order to do this he must use his wiles to gain entrance into human hearts that he may use his power over them and through them. Dr. S. D. Gordon has aptly said, "Satan can not enter a man's heart without that man's consent, and the Holy Spirit will not." Man being the creature and Omnipotence being the Creator, clearly the Holy Spirit has always had power to assert His rights of entrance and of control; but it is also clear that in this thing He has never so taken advantage over the Adver-

sary. Otherwise, would the Adversary ever concede the Victory to be ultimate? Therefore there is no force by which Satan has ever been restrained from effecting his entrance into human hearts, and, once there, he is permitted to use freely every device to corrupt and to destroy, every expedient of strategy and deceit, every output of cruelty and force that his gigantic intellect can contrive and can instill into the hearts and minds of men. Ignorance and superstition and idolatry; prison and dungeon and chains; the burning of Bibles and the burning of those who loved them; banishment and torture and fines; smooth speech and sophistry and wiles; sacerdotalism and ritualism and forms; high culture and scholarship and art; business and science and toil; pleasure and revelry and ease;—from one extreme to the other the gamut is run, and must be run that the Victory may be ultimate. As easy for Infinite Power to crush the finite in an hour as in a day! As easy for Infinite Patience to wait "a thousand years" for the Victory as to wait for "one day"! The waiting is a means to a purposed, known ending. Satan's permitted attacks are details in a completed whole.

c. Another detail of the Manifest Ultimate Victory of the Christ over the Adversary is the Adversary's permitted use of Isolated Truths. A member of the body —the arm or hand or foot—is wholesome and of service only as it is part of the integral whole, nourished and maintained by the body and ministering to the whole body in turn. Cut off from the body, although yet perfect in its own construction, it is dead, becomes a nucleous for the accretion of corruption around, and is a menace to all that is near. Just so with any Bible truth:—it is a part of a perfect whole, and must be considered always in its right adjustment. No one knows this better than the Adversary, to whom the Bible is a source only of hatred and of fear. His attempts to destroy it were vain, and therefore his tactics have changed. If the Bible is to abide,

men may have it in sections. This, that, and the other must be eliminated, until the remnant is only a fragment of the whole, and proves as crippled and as unhelpful as a mutilated trunk. Or, a passage may be taken here, or a doctrine there, or a promise, even, if it is used alone;—each one right and true and full of blessing in its proper relations, but, cut off and used apart, becoming a frightful source of many errors and of dangers untold. And so it is that the isms and cults and dogmas of the day—or of any day—have their origin in some detached or remaining truth, and that which was given for the good and the blessing of men becomes to them a deadly source of evil. It is a scheme of the Adversary's own, and yet, that the Victory of the Lord Jesus Christ, being manifest, shall be ultimate, Omnipotence waits until even this scheme is worked to the full.

2. *Victory In and Through the Believer.*

A second item of the Ultimate Victory lies in the fact that it is to be won in and through the Believer. The Son's possession of men and their loyalty to Him is the object of contest between the "Seed" and the "Serpent." Therefore always the human heart is the battle ground, and the human will is the instrumentality used on either side. Hence, the voluntary submission and the glad co-operation of the human will is lovingly sought by the Holy Spirit in the interest of the Beloved Son, and the mastery of this same human will is maliciously sought by the Adversary for the furtherance of his own antagonistic plans. But the Infinite in power is also Infinite in wisdom and in love. Therefore at the door—or at an inner door—of the heart that He purposes to use Deity stands and knocks, patiently waiting until Heaven-sent lessons of discipline and experience have done their work and the door is opened *from within;*—opened thankfully and gladly. That opening is an invitation to the Knocker to enter;—but that invitation means surrender, and that

surrender means co-operation, and that co-operation is a detail in the Ultimate Victory of the Christ that is to be won in and through the Believer. But while the Lord will not, it will be remembered that the Adversary can not enter unless the heart's door—or inner door—is opened from the inside;—but that opening—being absolutely and immediately necessary to his scheme—he must and will have, and the finite has no time to wait. Therefore the opening is obtained by intrigue, by deception, by strategy, by any means instantly available. And the opening means the in-rush of evil and desperate effort to hold, or at least to contaminate, the ill-gotten ground. From the tragedy in Eden this conflict has been waged,—even more fiercely since the Resurrection, for the "time is short,"—and all the while the same Holy Spirit (whose official coming was in fulfillment of the promise made by the Master and confirmed by the Resurrection) has been seeking out individuals, and, working in them and through them, has been steadily and patiently bringing into full recognition the Ultimate Victory of the Christ. These are the points that He makes manifest:

a. *The Believer Lifted:—the Remnant.*

It is written (Ex. 12:38) that when the Children of Israel went up out of Egypt, "A mixed multitude went up also with them." Before victory could be won by Jehovah *with* Israel in Canaan a very marked victory had to be won *in* Israel in the wilderness on this account. Through forty years of waiting and through most rigid discipline this chaff of "the mixed multitude" and its effects must needs be sifted away;—and then with the conquered "remnant" the Lord conquered Canaan. Every redeemed soul is an Israel. Not only does it, at regeneration, come from its Egypt attended by its "mixed multitude," but it is the constant effort to the Adversary that there shall be renewals of such gatherings by the way. Hence the Holy Spirit works steadily for each victory in that soul that is to be a part of the Ultimate Victory that is to come.

Sifting each unit, that each unit may be prepared as was the Israel of the Conquest, the Holy Spirit sifts the whole, while the Adversary steadfastly works to thwart and to resist. When Satan desired to do some sifting of his own planning (Luke 22:31), manifestly it was with the idea that only chaff should result to the discredit of the Master's name. But the Master prayed for His chosen leader who was to bear the brunt of this sifting, whereupon the desired "remnant" was securely kept, and the Adversary's plan redounded to the glory of the Christ. It is written of Israel (Amos. 9:19) that the nation shall be sifted "as corn is sifted in a sieve";—but the prophet adds that "not the least gain shall fall upon the earth," and the Lord has given the promise: (Jer. 15:11) "Verily, it shall be well with thy remnant." Again and again is this "remnant" sought and bought out, not only in the lives of individuals but in some unit body of believers that is destined to be used as a unit, and always with the resulting victory achieved through the remnant to the glory of the Master. And every repetition of the sifting is a detail in and a forecast of the Ultimate Victory to be made manifest by Omnipotence;—of which Victory the Resurrection is an abiding Pledge.

b. *The Believer Purged:—"Faultless."*

Cheer and hope come with the thought of the "remnant," and yet this "remnant" is but the stepping stone to the greater result that is to be achieved by the Holy Spirit in each individual Believer, and therefore in the great body of Believers as a whole. It is written of "God, our Saviour" (Jude 24) that He is "able . . . to present you faultless before the presence of His glory with exceeding joy." It is the constant effort of the Adversary to contaminate and corrupt where He can not destroy;—to sow seeds of evil in the heart of the Christian that shall spring up and bear their deleterious fruit: to plant some insidious and abiding thought that shall be rooted and fixed with the very fibre of the Christian's

character, and even enter with the soul into the eternal Kingdom, there to continue its damaging work. The Adversary can not pluck one soul out of the Master's hand;—of that guaranty is given in the Resurrection, and no one can understand it more clearly than does he;—but should he through some soul secretly transmit *just one* sinful thought into the life beyound the grave, the Ultimate Victory would not be won. The Omnipotence of the Holy Spirit is pledged to thwart this base purpose, and Infinite Wisdom—working with Infinite Power and Infinite Love—will not fail to accomplish this victory of purging in each soul that is redeemed. Discipline? Yes! And "face to face" (Ezek. 20:35) meetings with the Eternal in the solemnities of which no other soul may share! But not one trace of stain or slime is to be left even in the most secret recesses of thought in the most wayward and unpromising of the Master's own. True, "faultless" is a negative term. It does not at all denote perfection, or even high development. But that pronounced "faultless" by the Infinite *is* "faultless," as that pronounced "perfect" *is* "perfect." Neither does "faultless" refer to the righteousness by which each soul is justified,—which is of the Lord Jesus and is "perfect,"—but to the individual character. There shall not be one thought in any redeemed soul that will make discord with the known desires of the Master. And this "faultless" condition of each saved soul is a detail of the Ultimate Victory for which the Resurrection gives its solemn and emphatic Pledge.

c. *The Believer Used*:—*"Witness"*.

Each victory *in* the Believer is but a means to victories *through* the Believer, which victories are also to be parts of the integral whole,—the Ultimate Victory that is to come. The Master said to the Apostles: (Acts 1:8) "But ye shall receive power, the Holy Spirit having come upon you, and ye shall be witnesses of me in Jerusalem and in all Judea and in Samaria and unto the uttermost of the

earth." A "witness" gives direct testimony concerning that which has happened, thus establishing and spreading the statement of a fact. Just as the Apostles, under the power of the Holy Spirit, gave personal testimony of the fact of the Resurrection, thus confirming the Gospel they preached, so each Christian, taught by the Holy Spirit, is destined to give direct testimony concerning the power of the Resurrected Christ in his own life, so demonstrating this same Gospel to those whom he may reach. And this testimony of Believers is a means used to awaken others who shall be witnesses in turn. It is written: (Hab. 2:14:) "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." And each witnessing center through which the Holy Spirit works is an advancing step toward that Ultimate Victory when, at the Master's coming, there will be a complete manifestation, and, afterward, a full and a glad acceptance of that which was witnessed. Whereof the Resurrection gives its Pledge.

3. *The Victory Of the Believer.*

The third detail of this Ultimate Victory that is to be manifested by Omnipotence is the Victory of the Believer. This is the victory which, through the grace of God, each Believer in his permitted co-operation with the Master, is enabled to enjoy as his very own:—the Lord thereby granting to each one of the redeemed his own particular and individual share in the Ultimate Victory which is to redound to the glory of the Son. And yet, as it is accorded to him, and as he shall enter into the enjoyment of its eternal results, the heart of the Believer will cry out to Omnipotence: "Thine is the power and the glory is all Thine own!"

a. *The Secret of This Victory is Faith.*

The Beloved Apostle records: (1 John 5:4:) "This is the victory ... even our faith." The secret of Faith is confessed helplessness, absolute surrender to, and then full

appropriation of that Personality in whom the faith is reposed. Faith, yielding every thing, strikes deep root into the very essence of the Divine Nature, freely drawing therefrom, and unquestioningly accepting and appropriating that received from the Eternal Source. Omnipotence delights that this should be, and the draft of a God-given faith is never dishonored. Faith says of the Infinite:—"My Salvation!", "my Wisdom!", "my Strength!", "my Victory!"; and teaches Love, in the abandonment of surrender, to add: "My Teacher!", "my Guide!", "my Master;" Faith commits:—commits all of the intricacies of the way, all of the resources to be available, all of the details of the conflict, all of the issues at stake; commits these absolutely to God's wisdom, confidently to God's power, and restfully to God's love;—and is not troubled lest the commitment should be made in vain. Faith waits —waits till the Lord's waiting time has passed; till the Lord's purpose shall be made known; till the Lord's provisions for the future have been gathered and laid by; till the Lord's own plans have fully matured;—and makes no questions as to the time or the outcome. Therefore, with Faith Omnipotence has a full and an open right of way. And this is the secret of the Believer's Victory that is pledged in the Resurrection.

b. *The Fighting Agency of this Victory is Prayer.*

Victory always pre-supposes conflict, and the nature of the conflict must be determined by the nature of the opponents. This conflict is not with the material, and therefore material weapons will not do. The struggle is a struggle of soul, and the Believer is confronted by an Adversary and his emissaries who—through finite—are immeasurably the superiors of those whom they seek to entangle and overcome. Therefore, the Believer's unchanging opposition must needs be by way of the Throne. The battle is waged now here, now there, at unexpected times and places, through strategy and device, by cunning

and intrigue;—but this fighting agency of Prayer is to the Believer constantly, instantly, and effectively available. Indeed, the Christian's ability in prayer is the measure of his fighting strength, and therefore larely a determining factor of the victory that is to be his own. The Christian, armed, (Eph. 6:13-16), with no provision made for retreat,—with drawn sword in hand and always facing the Enemy, is urged to betake himself to prayer. As Faith is the Secret, so Prayer is the Fighting Agency of the Victory that shall be his:—which Victory is accomplished by Omnipotence, and the Pledge thereof is given in the Resurrection.

c. *The Encouragement to the Believer's Victory is Hope.* (Rom. 12:12, a.)

Oftentimes the days are very drear, the way goes through a wilderness, and the succor that one craves seems nowhere at hand. Oftentimes the warrior's place is upon an outpost;—and sometimes he must stand alone, while all that is in him cries out for the shoulder touch of a comrade and the companionship that such intercourse would bring. It was in the "Valley of the Shadow of Death" that Christian was cheered by the song of Faithful on before, and Hope was revived by the assurance that it gave. This Hope that "is set before" the Believer is "anchor to the soul both sure and steadfast," and that to which it holds is secure "within the veil." It is strengthened by the "great cloud of witnesses" who beckon from the goal and—more than all—by the reminder of "the Author and Finisher of our faith," who, keeping His eye steadily upon "the joy that was set before Him," is now "set down at the right hand of the throne of God." The source of this Hope is "the God of Hope", (Rom. 15:13) its deep cause is "joy and peace in believing," and its abounding is "in the power of the Holy Spirit";—concerning which power the Resurrection gives its Pledge.

d. *The Manifestation of the Believer's Victory is the Abundant Entrance.* (2 Pet. 1:11)

The Abundant Entrance is the measure of the Believer's ability to enter into and to comprehend the Ultimate Victory that shall be made manifest by his Lord; and this measure is determined by the measure of the Believer's love—"the Love"—that is awakened by the constraining Love that is set forth in the Resurrection. As "the Faith" is the Secret, and Prayer is the Agency, and "the Hope" is the Encouragement, "the Love" is the Active Principle that is developed. That which Faith appropriates Love gives out in service. As Faith knows but one Source of Supply, so Love knows but One Person that is to be followed. Faith confesses the Saviour and commits the way. Love acknowledges the Master and goes resolutely at His call. The Believer is opposed by Satan, beset and entangled by Sin, and steadily hampered and weakened by Self;—and yet that One *must be followed,* and the Abundant Entrance is the measure of the Believer's steadfastness through it all. Had there been no conflict, there could be no victory; had there been no depths, there could be no heights; had there been no testing, there could be no proving. That portion of the Ultimate Victory allotted to each one of the Redeemed shall be openly manifested in his granted Abundant Entrance in the day of the Master's manifest triumph when Omnipotence has made good to awakened and proven Love—ἀγαπᾶν not φιλεῖν,—every recorded Pledge of the Resurrection.

4. *Victory Over Sin and Death.*

The fourth detail of the Ultimate Victory is the manifestation of Victory over Sin and Death. By the Resurrection the Lord Jesus is declared to be co-equal with the Father in every attribute of the God-head and is so witnessed by the Holy Spirt. In the Triune God there is essential and inherent life as well as essential

and inherent righteousness. Therefore as long as Sin and Death may work there must be conflict with the Deity;—and therefore, the Resurrection, pledging Ultimate Victory to the Omnipotent Son, pledges also the destruction of Sin and the overthrow of Death in the day of His declared triumph.

a. *The Doom to be Manifest.*

Sin is opposition to the will of the Creator, and its purpose is to annul or to limit the glory of the Creator in the created. With Satanic cunning, that which is meant to thwart and to injure the Creator is developed in the human created, and man, in whom there is no native power of redress,—blinded and duped, is kept from foreseeing the terrible consequence, which is "death," or the inevitable cutting off of the sinner from all correspondence with the righteous God. But Sin, because it has its beginning in the finite,—the Adversary being its source and instigator,—must also have its finite ending, though it may not undo or retrieve its consequences, and must therefore exhaust itself in sinning. Again, Sin, in its very nature, because it cuts the sinner off from the life-giving God, re-acts upon the perpetrator. This is so with man, and the Adversary,—to a far greater extent,—is debased and weakened by his own hurtful schemes. In patience and power to wait, and through ordained provisions of Grace—to the Adversary wholly unforeseen—securing and preserving His own intact, the secret of Omnipotence lies. The great conflict is not between the Adversary and man;—it is between the Infinite and the greatest created finite for the possession of man. The time must come when the Adversary will have reached his utmost finite limit and can therefore devise no more sin to sin or to suggest, but, with nature unchanged, because untouched by Grace, must sink under the power of Omnipotence into a confessedly blank, hopeless and endless apathy and despair;—and of this the Resurrec-

tion, asserting the activities of the eternal and Omnipotent Trinity, gives the Pledge. With the Adversary at his confessed limit, what can his weaker followers do? Eternal doom—eternal because they are of immortal and unchanged natures—is inevitable; in which doom each one must be the prey of tormenting memories by which they shall be tormented "day and night forever and ever." Sin having ceased, logically, Death may not increase his harvest, but must be impotent for evermore.

is written: (Rev. 21:4): "There shall be no more death." The record of Revelation is but the unfolding of the Pledge of the Ultimate Manifestation of the Victory that was announced by the Resurrection and that was asserted by the Master when He said: "All power is given unto me in heaven and in earth."

Again, in this Manifestation of Victory one sees:

b. *The Ultimate Outcome of Redemption.*

Then will the universe perceive clearly, as it may not now, not only the Divine Purpose wrought out from its eternal beginnings, but also that which was borne and achieved by the Incarnate Son and all that for which His Resurrection stands. Every jot and tittle of Divine Law will be magnified and honored and its awful majesty will be realized by all that are created. And yet, the heights and depths of Infinite Love, the fullness of Infinite Wisdom and the sweep of Infinite Power will be understood as none can understand them now. And the Redeemed—a numbered, united host made up of individual units, each one singled out in his own individuality and bought with the blood and clothed in the righteousness of the Only-Begotten Son—will not only rejoice in their redemption, but will understand, as never before, that from which they were redeemed and the gracious means by which the redemption was accomplished. "And they shall see His face and His name shall be written in their

foreheads." Yet there is more in this Victory over Sin and Death:

c. *Man in Eternal Correspondence with God.*

It has been shown that the contest between the Adversary and the Son, from the moment of the tragedy in Eden down through the centuries of time, has been for the possession of the human race in willing and true loyalty;—not merely for certain individuals of the race, who were to be the "first-fruits," but for the race, itself. That some individuals of the race,—as some of the created angels,—if Omnipotence permitted to the Adversary the full exercise of his powers, should be lost was inevitable:—for Omnipotence will be shown to have dealt fairly with His finit Adversary whom He might have crushed in an instant. That those who were lost fell—like the Adversary and his angels each by his own lust and choice will be the testimony of every one. For, though the Adversary, through his emissaries, was the tempter, yet, in every case, the door of the heart could be and was opened only from within. But when this Adversary is fully exposed, the race, like the taught Christians, will turn from him in horror, and in tempting —as well as in sinning—his arch-angels limit will have been attained. Then the race will know and will rejoice in its God, and, as it is written, (Rev. 21:3) "He will dwell with them, and they shall be His people." This earth, regenerated and cleansed from the terrible battle stain, shall, itself, be the scene of the Deity's reign over a willing and worshipping race. Of this the Resurrection gives its Pledge in attesting the omnipotent activities of the Trinity.

Farther than this one may not go. Not because the Lord is unwilling to tell His people of the glories that shall follow the Ultimate Victory—for the foretaste of these glories is given in the Book of Revelation,—but

because our vision grows dim and our imaginations falter, and although we read the words, we do not fully grasp their meaning. In our weakness we turn back to the Resurrection. That we do know! That has been fully testified;—and that we can grasp! And in that Resurrection all of the splendors and all of the mysteries of Eschatology—as well as of doctrine—lie secure! As we turn from the empty Sepulchre to adore the risen Lord our hearts cry out: "From everlasting to everlasting *Thou* art God!"

THE MEANING OF THE "SINGLE EYE" IN THE GOSPELS.

By A. L. Vail, D.D., Philadelphia.

Twice in the Gospels Jesus is reported to have said: "If (or when) thy eye be single, thy whole body shall be full of light." (Matt. 6:19-23 and Lk. 11:29-36). So it stands in the King James version, which is followed usually by other versions of a comparatively modern date; but, as far as I have observed, the most modern ones discard the word "single" and substitute for it a variety of words, all of which signify some condition in the eye which prevents good sight. If "single" in the earlier versions meant what is now understood in common use, (that is an eye undivided in its concentrated attention) then these newer terms make a radical change in the meaning of these passages; that is, from an eye steadily directed toward one object to an eye efficient in itself for seeing any object toward which it is directed. Thus it appears that these two different translations involve a significant change of meaning. Therefore in seeking to get a correct understanding of this one word in this connection we are dealing with a very practical and highly significant problem of our religious understanding in relation to receiving the light which comes to us from above. And this concentration of attention is shut down closely to these two uses of the word "single," for it does not occur elsewhere in the Greek Testament, because also this word affects the antipodal word, "evil," which is determined by the leading word. A good authority defines this leading word here as "free from defect, unspotted."

I have in view four translations, all in the most modern period and seeking more or less to adapt their renderings to "the man on the street." They are listed here

by numerals, the order being wholly for convenience in comparisons; and the terms for both the good and bad eye are given. (1). Sound and unsound, in both Matthew and Luke. (2). The same as in (1), for Matthew, but for Luke the same as the King James, that is, single and evil. (3). As above in Matthew but in Luke "sound" and "unsound". (4). "Sound" and "diseased" in Luke, but in Matthew, it is an interpretation rather than a translation, thus, "generous" and "selfish". The reader can draw his own conclusions. My conclusion is that they substantially agree on the main point, which is that the original indicates a condition of the eye in itself which causes it to see perfectly or imperfectly the light which enlightens the whole body. The agreement on this point is the thing of chief significance for the present purpose. Taken in its full measure it prevents a sharp point of contrast or opposition in relation to the normal impression of the older translation, which does not suggest the condition of the eye in itself but its functioning in relation to the light which it is expected to transmit. Of course disease or any kind of damage will be a defect in the transmitter, but that is a different thing from that element in the functioning of the eye which the term "single" carries. The diseased or damaged condition of the eye is not under the control of the owner, but the use of the eye that he has, good, bad or indifferent, is under his control, for its direction and constancy, and he is responsible.

So far we have been seeking the best guidance available on the basis of the literal meaning of the important word. How much attention, or whether any at all, these translators gave to the context, which shows the dominant thought in the passage enfolding the simile of the eye, I do not know. If they failed in this, then they may have failed in full equipment for the translating. For the assumption is well grounded that the authors of the Gos-

pels were in good measure competent for their work, aside from inspiration, and would not insert an illustration not harmonious with the general thought of the connection in which it occurs. Therefore we look into the connection to see what the dominant thought was and which way its stream at this juncture was tending.

1. Turn to Matthew 6:19-23. The "Sermon on the Mount" consists of sections logically brought together and each section consistent in itself. The boundaries of these sections are shown by the contents of them. Where a definitely distinctive course of thought ends and another begins is the dividing line between the two. Such a line is thus located between verses eighteen and nineteen in this sixth chapter. There Jesus ceases speaking of prayer and fasting, which are closely interrelated, and begins speaking of laying up treasures in heaven. Three verses deal distinctly with this topic, and these are immediately followed by the two verses on the single eye as the medium of light for the whole. Now what is in these first three verses? Don't lay up treasures on earth but in heaven. Why? For two reasons, first, earthly treasures are quickly and easily lost; second, because "where your treasure is, there will your heart be." This last is the crowning reason, the main thing. Your eyes follow your hearts and your hearts follow your treasures. Get all the treasures you can placed in heaven and then your heart will be set thitherward and your eyes will follow; and when you leave here you will go there and be at home, where your abiding treasures are. When Jesus attached this illustration of the eye, he was repeating in the simile just what he had been saying. The explanatory is in the point that the eye is not a source of light but a transmitter; and in this sense the eye is the light of the whole body. Therefore keep your eye on the treasure in heaven, then your steadily fixed eye will receive the light of heaven. Here is no hint of the quality of the eye, its

capacity, soundness, or any thing of that nature. The illustration comes in here to fasten in the minds of the hearers the thing which the speaker just said. Nothing appears here but this one thought: Whatever kind of an eye you have, keep its attention fixed on heaven, through the heavenly things you are doing on earth, and according to its capacity it will receive the light of heaven and that light will illuminate the whole of you after its kind. God is not an optician furnishing glasses to rectify your eye in its focus or any other way, He is not an oculist searching for "cataracts" and such like to medicate them. He is the light giver and if the eye is kept open to his light, the light will do the rest, adjusting, cleansing, vitalizing, all. So stands this exposition of the illuminated eye, saving because it is illuminated and illuminated because it keeps its steadfast, "single" attention fixed on its source of light.

But we are not yet done with Matthew in this investigation because the paragraph of the eye continues to the end of the chapter. Immediately after the words that we have been inspecting, Jesus continued to reiterate the same thought by reference to the provisions for the birds and the flowers, for which provision is made by "your heavenly Father," who knows what you need of current provisions for your physical life; therefore do not be anxious about them, the things which the Gentiles seek, but do you "seek first the kingdom of God and his righteousness and all these (lower) things will be added to you." Don't scatter your vision, don't split your eye, but keep your single, undivided, stedfast eye heavenward; leaving these other things till tomorrow, and every day till tomorrow. The steady eye upward is the main thing and if you make it the only thing, whatever else you need will be provided, and your illuminated eye will fill you with the light of God. So this supreme thing runs on from the unified eye to the end. If we put any other

interpretation on it we "put it out" as the light bearer and we are left to dependence on false lights which are darkness. The issue is not of strength or weakness, the clearness or dimness of the eye; not a question of medication but of management, not of conditions but of concentration, for which we are responsible. So far the single eye in Matthew.

2. We now turn to Luke's Gospel to observe its reference to the single eye which substantially duplicates the same in Matthew. It was considerably later when the cross was nearer and the Master's utterances were correspondingly more strenuous toward his critics and enemies. We locate the paragraph to be considered in the eleventh chapter and from verse 29 to verse 36. "When the people were gathered thick together" and his speech was directed to the multitude, he said: "This is an evil generation. They seek a sign, and no sign shall be given but the sign of Jonah." He here says what he was accustomed to say to the sign seekers. He always met their challenge in this form with indignant silence or rebuke. The sign of Jonah meant his own resurrection, which was given as a sign to that generation and every other, but beyond that he gave no sign to the world as credential for himself. Next, briefly he added that in two instances with which they were familiar, a spirit and conduct had been exhibited which by contrast with those to whom he was speaking, condemned them. First, Nineveh. When Jonah heralded his warning and call to repentance, Nineveh recognized and responded without any sign or demand for one, and thus saved itself from the impending destruction. Second, the Queen of Sheba visited Solomon seeking to know more of his wisdom of which she had heard. She came not for gifts, though she brought gifts to him as expression of her faith in his wisdom. Then Jesus took these two together and laid them as condemnatory by contrast, on the sign seekers.

He said that these two foreigners would in the Judgement condemn the people of his own nation and time. Then without pause in his speech, he brought in the simile of the eye. First, Introductory. In the statement by Matthew no such introduction as here was needed because there the context made the meaning clear to his disciples to whom he was speaking. But here he begins at this point with an illustration clear for the crowd, that of a candle brought into a dark room and filling it with light; and then on this basis he said to the unbelieving and hostile multitude what he had earlier said to the believing and friendly disciples.

Now, what is the point central in these two incidents? When Jonah broke abruptly into Nineveh claiming himself to be God's spokesman, he was met by no criticism, no challenge, no demand of a miracle to certify him as what he claimed to be. Nineveh viewed him with the single, undivided eye looking straight to the light which he directed; and their undiverted eye got the light and enlightened their understanding and conscience. When the queen of Sheba came to Solomon she demanded no miracle, no gifts, no anything but wisdom, the superior wisdom of Solomon, of which she was convinced before she started from home. The undivided eye again, fixed on wisdom as that of Nineveh had been fixed on repentance. So through the single eye, eliminating distractions, God's light shined in until the city, and the queen, were each blessed with the light of God which illuminated them thoroughly. The teaching here, as heretofore, has not anything about any conditions but the one of whole, undistracted, receptive, illuminating attention to the vital point.

The problem of adjusting the text and the context, as it has evolved from this survey so far, is one for scholarship to solve according to its own lights. In this field the writer claims no capacity to operate and is respectful

toward scholarly conclusions, while at the same time secure in his position that the current of the context, being broader in its flow and more firmly sustained in its claims, stands primary as against the accuracy of a single word. But now the problem calls for a suggestive outlook, toward which one of the renderings quoted above points the way, though imperfectly. This is number four in our enumeration. While the other three are contented with using the figure of the physical eye as illustrative of the spiritual, this one breaks over this limitation and brings in terms of the moral or spiritual eye itself. This translator says that the good eye is "generous" while the bad one is "selfish." This, however, carries into the spiritual the same error which inheres in the others; because it mentions a condition internal in the eye itself. But if we adhere to our position founded on the context, we can adjust our interpretation by broadening or elevating our understanding of the literal word to fit the larger socket of the whole chapter in which it occurs as well as its immediate specific instruction. Thus we get this: The effective eye's effectiveness is in its single, sustained, undiverted stedfastness, while the evil of the evil eye is in its inconsistency, deflections, diversions, all flowing together into such confusion that its light is darkness. This follows number four away from translation to interpretation, but lifts the interpretation into the spiritual; so establishing the lower, the physical eye, as a true parable of the higher, spiritual eye. This gives us the level on which this whole connection is based, in prayer, in alms-giving, (all good works), as guiding the eye upward to the summit, where the credit of the good works have gone and where originates the light which can save and sanctify and glorify the eye and the whole body. It now remains to state two indisputable facts, which seem to rise into the view consistent with this writing

and confirming it if allowed to stand distinctly recognized as facts and as applicable to the present situation.

First. This has been the course of human experience in every generation. Every person who has been recognized by God as eminent in His service, and whose name has been embalmed in the annals of Israel and Christianity has been distinguished by just this quality, the quality of concentrated consecration to the will of God as revealed in the light sent from above for the use of the servant with the undivided, undiverted eye. From Noah to Moody it is the same story. Noah, looking to God through the mists of a degenerate generation, followed where the answering light led, was hooted by his neighbors and outrode the deluge which swept them all away. Moody resolved, "I will show what can be done by a man wholly devoted to God," and, whatever may have been his educational defects and his constitutional frailties, he did it, at least in unusual degree. These two are representatives of an uncounted company who have done the same more or less perfectly with the same result. God has never given his full or fuller light to a blinking eye, squinting toward the gaudy shows or the carnal considerations; but always to the eye, however circumscribed in its endowments or limited in its opportunities, that has held its open vision and its absorbed attention to every ray reachng it from above as more precious than all the wealth of the world, more entrancing than all the music of the spheres.

Second. It is safe to say that the present generation is beyond all that have preceded it, liable to the disasters of the divided eye in spiritual things. Enticements to intermittent attention to God have always existed, even in the periods of greatest destitution and least temptation, but the poor have their own susceptibility to the love of money, even when they are so poor that their poverty compels them to live externally like brutes. But among us now the material prosperity is so great and so fine and

comfortable, that every turn lays its net to catch unbalanced eyes and divert them from the light of God. His light is shining everywhere in an unprecedented fullness and clearness but its rivals, that glitter and blind, are equally everywhere. Never was a time when a clean-cut consecration was so difficult as now, even for those sincerely desiring it but desiring feebly, intermittently, apologetically, compromisingly. Jesus said that no one could be his disciple without obedience to whatever he commanded. He did not say a high grade, superlative, "A No. 1" disciple, but a disciple at all. A great book might be written by a competent writer, on "The Present Conflict between Christianity and Civilization." Christianity has so far lifted some part of humanity into superiority in some things moral and decent, that our civilizaton, deplorably deficient before God, has become more or less the standard not only of church members but sincere disciples of Christ. We might almost say that the greatest present peril for the spiritual life of a young convert to Christ is in church membership because the standards of "evangelical" church life are to so great extent the standards of "civilization" rather than those of Christ; and the young convert drops, perhaps imperceptibly to himself, into the divided eye kind of religion.

Let any one set and keep his undivided eye on the standards which Jesus set up repeatedly, emphatically and uncompromisingly, and the persecution will come; as Paul wrote to Timothy, "all who live godly in Christ shall suffer persecution." Let any one eliminate all his allegiances, political, social, ecclesiastical, ethical, every kind, utterly, as so mingling with the light from above as to dim it, and then try out this proposition for a month or a year, and see what he will see. Every redeemed soul is an ambassador of Christ, as Paul says of himself in Ephesians 6:20. An ambassador must keep his fidelity to his government supreme as a dictator in all his rela-

tions with the court to which he is sent. When B. F. Jacobs was at the zenith of his leadership in Bible study, I heard him say in an address, "I am an ambassador for Christ and I sell real estate to pay expenses." He hit the nail on the head. Now against this conception comes a host of delusive reasonings and enthusiasms that war against the single eye. The cross of Christ is the alembic that tests every motive and movement which the natural man and his civilization call good.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

The Catholic Church and Philosophy. By Fr. Vincent McNabb, O. P. New York, 1927. The Macmillan Company. 124 pp. $1.00.

The Roman Catholic Church is exerting itself with extraordinary energy and intelligence to win an enlarging place in the modern world. One of the methods adopted is a series of hand books setting forth the relation of the Church, as its advocates would like for it to be conceived, to various aspects of modern life and culture. This is a volume in that series. It is well written and is a persuasive interpretation of philosophy, howbeit not one which can hope for the approval of unbiased historians in this field. It is only in a modified sense that any one could claim "that the Church was above all a promoter of philosophy." Throughout the author undertakes to distinguish between "true philosophy" and "this kind of stuff" which does not agree with the rational formulations of the church theologians.

Thomas Aquinas is taken by the author as the supreme philosopher of all time, and the scholastic method as the ideal form of philosophy. The author thinks, moreover, that the great Saint is about again to dominate the thought world. "Already today he is heard even at Oxford (where not thirty years ago his name was a jest). In Paris today and in the whole university system of France there has been, as it were, a resurrection of the scholastic method. And so it should be; for men will find therein not the incomprehensible, the vague, nor the evading of question in a mist of words, but research, discovery, and consequent rational and exact affirmation."

Our author is entirely too sanguine. He is mistaken in supposing that men have abandoned the scholastic method out of ignorance of its virtues and values. It is not "that St. Thomas was unknown outside the Catholic seminaries" which has caused his dominance to disappear. Rather have we passed forever beyond the method which was so powerful and withal so useful in the Middle Ages. The Monastic School did a great service for thought, for culture, and for history; but the day of their methods is done.

This volume is very interesting for its purpose, for its method and for its revival of an interest in a great age of theology.

W. O. Carver.

"The Religion of the Spirit." Studies in Faith and Life. By Ernest Fremont Tittle. The Abingdon Press. New York. 327 pages. $2.00. 1928.

This is indeed a spiritually refreshing book. The author writes with an easy style, reverent attitude, and direct approach that fascinate the reader. His ready use of illustrations adds to the charm of the book, so much so that one finds himself reading it with the zest that a good novel gives. There is also evident a fine spirit of fairness and simplicity in dealing with extreme views.

The first chapter is the key to the book. The religion of the spirit is represented as rooted in experience, not in authority. The authority of the church, of the Bible, or of a creed fails to answer the needs of the soul of man. The Christian passes from "authority to experience, from a faith inherited to a faith achieved, from a theology handed down to a religion built up in his own soul." This religion of the spirit admits of a progressive revelation and produces a sense of freedom which is never to be found in a religion of authority. It is to be found only on the plane of courageous living, where faith is not the fiat of an external authority, but the fire of an inner religion.

This line of argument should be carried a step further in relating Christian experience to the problem of authority. The Christian finds the Bible to be the inspired word of God, and so it becomes a modern book, not merely an ancient record. Christian experience certifies and vitalizes the authority of the Bible. Thus we get both authority and freedom in religion.

Each chapter is complete in itself and bears a definite message, and yet there is a fitting together of the twenty chapters that gives unity to the book. One closes the book with a definite determination to find and cultivate a vital power in fellowship with Christ.

H. W. Tribble.

A Manual of Christian Beliefs. By Edwin Lewis, Th.D. Charles Scribner's Sons, New York. 152 pages. $1.50. 1927.

Here is a statement of the fundamental beliefs of Christianity which is at once "brief and inclusive, critical and sympathetic, historical and constructive." The presentation is clear and, in the main, non-technical. The author recognizes the problem that has been put before Christian people by certain claims of modern science. Some would meet the problem by seeking to make a distinction between Christianity as a religion of experience and Christianity as a system of belief. He claims, however, that it is impossible to eliminate from Christianity a thought element. "There is a body of fact and belief which is essential to the continuity of the Christian religion."

Nothing is more important for Christians than that they should understand the meaning of God in the universe and in the life of man. In the first two chapters Dr. Lewis emphasizes this fact and sketches the Christian conception of God. It is as adequate as could be expected in such a short discussion. He sees that nature and human life have their origin in the creative power of a Divine Will. The ethical and rational characteristics of man require that similar characteristics shall be ascribed to God. More than that, he is such a being as is able to account for Jesus Christ. "Christ is the best that we know, and God cannot

be less than that: therefore there is in God not only the power and wisdom adequate to nature, but also those great moral qualities of love and tenderness and self-sacrifice of which Christ is the supreme human exponent.'' From this position the author takes the reader on into a discussion of the problem of evil with reference to man and in relation to God. Here Dr. Lewis places a true and strong emphasis upon redemptive suffering.

In succeeding chapters a good delineation is given of the life and work of Jesus as seen in the first three Gospels, in the early Christian centuries, in the twentieth century, in relation to the Church, and in relation to the doctrine of life eternal. In all thought of Christ and in all experience with Christ two fundamentals must be emphasized: that Christ is Saviour, and that Christ is Lord.

The chapter on The Holy Spirit is suggestive, though it is too restricted to be adequate.

As an outline discussion of Christian beliefs, this is a good book. It is thought provoking along the right lines.

H. W. Tribble.

Christ's Teaching on Creation Vs. Evolution. By Newton N. Riddell. The Vital Christianity Publishers, Des Moines, Iowa, U. S. A., 1927. $1.50 net.

Mr. Riddell is considered by many the foremost authority in this country on Heredity and Child Training and his lectures on Vital Christianity, given under the auspices of Ministerial Associations in more than one hundred and fifty cities, have helped to make his reputation and influence for good nation-wide. Thousands, therefore, will welcome his crowning series of studies as presented in this book. It is the result he tells us, of twenty-five years of study of the inner teachings of the Master, and serving him in a personal ministry to thousands.

In publishing this ''teaching,'' he modestly says, ''Christ's servant lays no claim to merit, superhuman knowledge or gifts. Christ within is the Light. The servant is only a window, not

a big window, not a clear window, nevertheless a window through which the Light of Christ shines with sufficient power to reveal many things God would have mankind know."

"To get the most from the teaching given in this book," he tells us in a most illuminating Preface, "one should first know the Great Teacher Experientially." He clarifies perception and illuminates understanding, without which much of His teaching cannot be perceived. "It is only in a personal way that you may know Him, and share His divine, eternal Life, Virtues and Gifts."

The twin peaks of the book for most readers, perhaps will be found in the Chapters on "Man's Origin and Re-creation," and "Creation Vs. Evolution," (Lessons V and VII.). It is enough to reveal the author's attitude and teaching on these vital subjects to quote these words from Chapter V: "All Scripture reveals man as a distinct creation of a higher order than the brute. All racial tradition traces man to a higher state of life preceding a moral catastrophe that resulted in human degeneracy and loss of spiritual consciousness. No fact of science, when rightly interpreted, contradicts the essential facts of these claims of revelation and tradition." (p. 97). GEO. B. EAGER.

Faith and Reason in Religion. By George Galloway, D. Phil., D. D., Principal and Primarius Professor of Theology at St. Mary's College, University of St. Andrews; Author of "Studies in the Philosophy of Religion," etc. Charles Scribner's Sons. 231 pages. $2.25. 1928.

Dr. Galloway gives here a series of essays in which he discusses various aspects of the religious problem. He emphasises the function and value of faith, and at the same time the rights of reason are acknowledged. Reason and faith "are both directed to the apprehension of what is true and real, for only by laying hold of truth and reality can man satisfy the demands of his inner nature. Science cannot rest in a hypothesis, and the religious spirit will not accept a hypothetical reality as the object of its faith."

In the chapter on Evolution and Christianity the value of evolution is recognized as a descriptive method, yet Dr. Galloway submits that it has by no means the status of a rational explanation and leaves the demand for faith still urgent. "People sometimes speak as if meaning and values were purely the creation of the experient mind and will. Pragmatists, for instance, insist that truths are just values which stand for satisfactions of the will. But those who talk in this fashion forget that there would be no values if there were nothing to valuate, no reasoning if there were nothing to rationalize, no interpretation if there were nothing to interpret." (p. 125f). His position is challenging and his argument is forceful.

H. W. Tribble.

Twentieth Century Christianity. By Frank Ballard. Scribner's Sons, New York, 1927. 319 pages. Price, $2.50.

This is a rather interesting, yet conflicting, apologetic for the so-called "modernistic" type of Christianity. It is also a constructive criticism of denominationalism, and a sane, fair denunciation of ecclesiasticism and "Churchianity." The author has a clear conception of the present situation which faces Christianity and the church and does an excellent service in exposing and denouncing the shams which have paraded under the name of Christianity. The author has written a number of books which deal more at length with the various subjects which are disclosed briefly in this volume.

There is something of the "fire of youth" in the author's attacks. If the author did not quote from some of his works of "thirty years ago," one would conclude that he was a young Crusader. This is especially noticeable in his dealing with "Evolution" and those who do not accept his type of evolution. There is little new in the book, either as to matter or manner of presentation; just another rather conventional attempt to propagate a sort, or *type* of Christianity, although the author seems to believe in his type vigorously. He is not at all clear on what he

considers "salvation" to be, but is very clear in his hatred for anything that "smacks of Calvinism." The Old Testament is handled roughly though superficially, and the New Testment freely, but reverently. He does not seem to have studied either critically. The author says "a host of good things," many rather foolish things, and one believes, a few vicious things. The section on "Amusements" is by far the best part; next to that would come the section on "Perversions," provided one omits useless statements which seemed to be "lugged in." The book is delightful reading for both the "friend and foe" of vital Christianity.

F. M. POWELL.

Faith In God And Its Christian Consummation. The Kerr Lectures for 1926. By D. M. Baillie, M. A. T. and T. Clark, Edinburgh. 314 pages. $3.25. 1927.

In his introductory chapter on "The Idea of Faith and its Historical Emergence" the author emphasizes the fact that while the Old Testament has no word for faith the idea is growingly there. In fact it was this element of faith that marked off the religion of Israel from all the other religions of the ancient world. The same principle of faith that is central in the New Testament underlies all Old Testament teaching. There is also the idea of trusting in the gods to be found in the religious thought of ancient Greece, especially in the tragedies of Aeschylus. It is used technically but not as a religious term, in Plato's philosophy. In later Judaism, of the Inter-Biblical period, faith becomes a regular religious term, with more recognition of its intellectual side than was found in earlier Israel. The sources are the Apocrypha, the Apocalyptic Literature, the Rabbinic Literature, and Philo. But in the New Testament faith is given a new place. In fact, to understand the New Testament one must sympathetically and intelligently grasp the emphasis and significance that it attaches to faith.

In the second chapter faith in God is examined in relation to authority and reason. Religious authority cannot produce faith,

rather it is dependent upon faith and grows out of it. Neither is faith dependent upon the authority of reason, in the sense of logical demonstration from natural facts. In the chapter on "Faith and Religious Experience" the author shows also that faith is not produced by experience, but is wrapped up in the experience. The next analysis is "Faith and the Will-to-Believe." In this chapter the author pays tribute to Professor James for his fine work in drawing new emphasis to faith as a philosophical and psychological phenomenon. But he also shows that in making faith a matter of consciously willing to believe James omitted the distinctively and vital Christian element: that faith comes as a gift of God.

So the author places strong emphasis upon the element of moral conviction in faith. It is not a matter of arguing from the existence in man of that faculty that we call conscience to the existence of a supernatural author. Neither is it a matter of a simple moral postulate. "Thus 'mere morality' is an abortion: if morality means anything, it ultimately means God." Thus morality is not to be taken in a narrow sense, but in the broad sense that embraces truth and beauty as well as goodness; "and our argument is that when the moral consciousness is taken in earnest it passes into a religious conviction that these values are the shadowings of a perfect divine Reality which is beyond our imagination, but which is all our hearts desire. This is faith in God."

Other chapters deal with "Faith and the Knowledge of God," "Faith and the Historical Jesus," and "Faith and the Gospel of Jesus."

It is a good book. The analysis is clear and the argument is forceful. The arrangement is pleasing. It is a distinct and real contribution to Scientific Theology. H. W. Tribble.

II. COMPARATIVE RELIGIONS AND MISSIONS.

An Outline Introduction to the History of Religions. By Theodore H. Robinson, M.A., D.D., Lecturer in Semitic Languages University College, Cardiff, London, 1926. Oxford University Press Received from American Branch New York. XII -|- 244 pp.

Dr. Robinson has given us a fresh, vigorous introduction to the study of religions, marked by clear thinking, sympathetic insight and balanced fairness in dealing with the various forms in which men have given expression to their religious life. To be sure there is bound to be difference of opinion and variety of estimate at many points in such a study, yet in the main the author's judgment carries conviction by its moderation and logical development. There is full recognition of the limitations on our knowledege, especially of what is called primitive religion.

There are occasionally lapses in logic at points where we must depend upon induction and an reminiscent psychology for reaching conclusions. On pages 36-7, for example, the author is professedly tracing the genesis of certain ideas in primitive man and follows a behavioristic method, whereas the whole statement really presupposes a realm of ideas already in man's possession and especially that this primitive man is guided by the principle of cause and effect.

The plan of the work introduces the various religions at their proper places in the unfolding of a history which proceeds from what the author calls "Proto-Religion," through Animism, Polytheism, Philosophical Religion into Monotheism. Special chapters are devoted to Islam and Christianity; and Judaism is treated with other religions under Monotheism. It is here that the author manifests his most disappointing weakness in his effort to avoid recognizing any distinctive revelation and inspiration in Judaism, he constantly introduces such phrases as "we may suppose," "it may be assumed," "it is reasonable to

think,'' etc., while nevertheless he is continually making use of the Old Testament Scriptures although one unacquainted with these Scriptures would not know it.

In dealing with Christianity, Dr. Robinson has not failed to give recognition to its essential superiority to all others. This is a refreshing departure from the usual practices in studies where religions come into comparison, and where Christian exponents, in seeking to avoid partisanship, really play Christianity down in a way which is wholly unjust and unscientific. It is not possible to say that the author has wholly avoided the very common error of failing to distinguish between the religious concepts of the highest leaders and the beliefs and practices of the masses of the people. Moreover there is no distinct recognition of the factor of revelation.

This volume is the most satisfying introduction to the subject known by the reviewer. W. O. Carver.

Man, God and Immortality. By Sir James George Frazer. McMillan Company, New York City, 1927. 437 pages. $3.00.

Prof. Frazer has written many books, among them are ''Totemism and Exogamy,'' ''The Belief in Immortality and the Worship of the Dead.'' Another is ''The Worship of Nature.'' Still another is ''Pausanias' Description of Greece,'' ''Studies in Greek Scenery, Legends and History,'' besides one or two studies in the Old Testament. The most famous, however, of his books, is ''The Golden Bough.''

The present volume consists of extracts from these many books. They are arranged in such a way as will give the reader the main conclusions concerning the many themes dealth with.

Dr. Frazer is becoming world-renowned specialist on Comparative Religion, and especially the practices and worship of the early forms of religion. There are almost innumerable topics set forth in the present volume in very clear type and in a style which is vivid and clear and readable. There are so many subjects discussed that it is not practicable to give even an out-

line here. But for any reader who desires a simple panoramic view of the many phases of the early religious life of mankind this book can be commended most highly. No doubt it will be exceedingly valuable as a book of reference for the pastor and average reader as well as the scholar and it would prove exceedingly useful if it can fulfull this mission.

E. Y. Mullins.

Missionary Methods for Church and Home. By Catherine Scherer Cronk. Edited by E. C. Cronk, D. D., New York, 1927, Fleming H. Revell Co. 190 pp. $1.50.

Our generation has had no more useful and appreciated guide in missionary education for young and old than the late lamented Mrs. Cronk. By means of this volume her works will follow her. As a sub-title we have here "principles and programs tested in practical experience." Among other topics there are chapters on "Prayer as a Method of Work," "Missionary Methods for Country Churches," "Missionary Methods for Pastors," "Eye-gate Methods." There are eleven chapters. All those who have to do with missionary training should procure this volume.

W. O. Carver.

The Rosary: A Study in the Prayer-Life of the Nations. By Cornelius Howard Patton, Home Secretary of the American Board of Commissioners for Foreign Missions, Author of "The Love of Africa," "The Business of Missions," etc. Illustrated. New York, 1927, Fleming H. Revell Company. 160 pp. $1.50.

What an interesting subject and withal how fruitful it may be in the study of religion! The book is a small one, but is based on careful and scholarly study; and Dr. Patton has gradually led himself up to this volume through more limited publication stages. The use of beads, and some other mechanical prayer devices, in prayer is found in many religions and in many races.

After nine chapters describing, these two chapters deal with "Psychology of the Rosary" and "Mechanics and Prayer."

While there is full appreciation and sympathetic treatment of the advantages which some find in such devices the author, with ample courtesy, still makes it quite clear that he does not approve of such devices for evangelical faith. He especially dissents from the views of the Methodist Dr. James A. Beebe, who has created a mild sensation by advocating "A Rosary for Protestants."

It is an attractive and highly valuable volume.

W. O. CARVER.

Memories of the Mission Field. By Christine I. Tinling, Author of "Bits of China," "From Japan to Jerusalem." London, 1927, Morgan and Scott. 158 pp. S 3 d 6 net.

We had occasion previously to introduce Miss Tinling to our readers. We are glad to present another volume by her. This one is introduced by Dr. F. B. Meyer in an appreciative Foreword. In eighteen chapters the author gives us intimate glimpses of homes, schools and individuals, as also of some special situations in various parts of China, Japan and Syria. It is a book which will interest and inform any reader.

W. O. CARVER.

Certain Samaritans. By Esther Pohl Lovejoy. New York, 1927, The Macmillan Company. 302 pp. $3.50.

A great work deserves a worthy chronicler. The truly marvelous work of relief represented in so many lands and in all forms of service by the *American Women's Hospitals* has found its worthy chronicler. Imagination, sympathy, experience, dramatic skill and literary art combine to make a romantic story of heroic service all the way from France in the terrible days of 1916 onward, through the Balkans and Near East to Japan.

France and the Greeks provide the chief settings in the drama. Tragedy there is, of course, in plenty, and inevitably. But a triumph of love and wounded humanity when it functions in the spirit and name of Jesus Christ crowns tragedy with glory, and puts new meaning in life and new hope for history.

Such is this volume; and the publishers have nobly expressed the spirit of it. W. O. CARVER.

Maryknoll Mission Letters. China. Volume Two. New York, 1927. XVI and 402 pp. $3.00.

This second volume of "Extracts from the Letters and Diaries of the Pioneer Missioners of the Catholic Foreign Mission Society of America" is an attractive, artistic piece of work. And it gives a graphic and instructive story.

These Maryknoll Missioners are undertaking extension of the Catholic work and propose to go ever further and further with their pioneering. The records are admirably edited and make most engaging reading. There is a fine bouyancy, a vein of humor, a very genuine humanness in it all. It thus affords a fine document for seeing certain aspects of South China and for studying Roman Catholic Missionary ideas and methods of today. The pictures are fine. W. O. CARVER.

III. HISTORY, BIBLICAL LITERATURE AND BIOGRAPHY.

Righteousness of God for Unrighteous Men. By E. J. Forrester, Baptist Sunday School Board of Southern Baptist Convention. 1926. 296 pages. Price, $2.00 net.

Dr. Forrester in this volume has given a clear and suggestive exposition of the Book of Romans. The analyis is exceptionally simple and the exposition is in a style which will commend itself to every reader. The book is divided into the following sections:

Part 1—Introduction.

Part 2—The great argument in this section is a discussion of the condemnation of the Gentile world and also of the Jewish people.

Part 3—God's gracious method of salvation is outlined. Here we have an exposition of a great passage from Chapter 3 down to Chapter 5, verse 21.

Part 4 deals with Holy living, which is set forth in Chapters 6, 7 and 8.

Part 5 deals with the rejection of Israel itself—an exceedingly interesting discussion.

Part 6 sets forth the characteristics of the ideal Christian.

Part 7 deals with the question of casuistry.

Part 8 gives the conclusion of Romans in Chapters 15 and 16. One is at a loss to know which section in this discussion is most interesting. Every part of it portrays the evidence of careful study, patient analysis and capable, scholarly equipment.

Chapter 8 deals with the heart of the Gospel and in it the author deals with the central passage of Romans 3:21-26. There is restraint and sanity in the thorough discussion of the idea of propitiation and righteousness. It is not easy for a man who is theologically trained to restrain himelf from reading into a given passage certain ideas and preconceptions in his own mind. In this passage particularly, the interpreter is exposed to this particular danger. Dr. Forrester has practiced the virtues of restraint, but he has adequately set forth the great teaching.

In Chapter 10 there is a discussion of the question concerning the way of salvation in the Old Testament, with Abraham as the outstanding example. Dr. Forrester has given an attractive picture of God's dealing with Abraham and a clear exposition of Abraham's relation to God's purpose and method of salvation.

In Chapter 12 the author deals with the "Universal Phase of the Method of Salvation." Here we have the great Romans passage in which the parallel between Adam and Christ is set forth. It is an excellent, and I believe, correct interpretation of the senses in which Adam was the head of the race and Christ

the head of the redeemed. I am not sure, however, but that Dr. Forrester might have gone a step further in his interpretation of the relation of Christ to mankind, and have made his death effective for the whole human race in the sense of having removed the judicial curse that had fallen upon it. Indeed he might have meant to do this, but as usual he keeps strictly within the limits of the explicit teaching. The salvation of infants dying in infancy can best be explained by the general view that the death of Christ removed the general condemnation that rests upon the race and provides the way for the Gospel to call all men to repentance, and at the same time limit salvation to those who actually receive Christ by faith.

I know of no recent book which would be more helpful to a minister desiring to preach a series of expository sermons on the Book of Romans. It is to be hoped that this book will have a very wide circulation and it would be a very fine outcome if once more our pulpits could expound the great teachings of the Apostle to the Gentiles as set forth in this interpretation by one of our ablest writers.

Dr. Forrester is quite modest in what he says about himself in publishing the book, but every reader will agree that he should use his pen to the full limit of his time and strength.

E. Y. Mullins.

Changing Backgrounds in Religion and Ethics: A Metaphysical Meditation. By Herbert Wildon Carr, Hon. D. Litt., LL.D., Professor of Philosophy in the University of London and Visiting Professor in the University of Southern California. New York, 1927, The Macmillan Company. 224 pp. $2.00.

"The single purpose of this reflective study is to express definitely the consequences in ethics and religion of accepting the principle of evolution in philosophy." This purpose is pursued through a brilliant distinction between "the lining" and "the inert," a critical study of cosmological theories, a remarkably fascinating parable of the contrast between the evolutionary

"descent of matter" and "the ascent of life." Thus far apparently the trend would all seem to be to such a distinction as would logically and forcefully lead to such a distinction between material evolution and life expression as to necessitate the repudiation of any such thorough-going, all-inclusive theory of evolution as dominates so much of the thought of the hour.

But at this point we are led through a strenuous if not tortuous way of the introduction of Relativity into the interpretation of the evolutionary process. It is all very subtle, intense, almost recondite. The distinction between matter and life and between the processes of the one and the other continue from time to time to be so marked as to be truly absolute and one seems driving straight to a genuine personal vitalism. Bergson and Einstein would seem inevitably to sit down in fellowship with Euchen, each supplementing the theories of the others, until all reached a personal monism.

The issue is quite other. "Individuality" is considered in connection with the idea of "continuity"; "the God of Philosophers" is chased off the stage of rational existence; "Evolution," "Moral law" and "Knowledge' all come in for critical examination.

The upshot is that "Personality" is the true form of "Life's" expression; but is always and only individual and so transient with no possibility of "survival" and no "freedom that is not an illusion imposed by the Life that alone survives and which ever improves this illusion as a part of its process of (unconsciously?) maintaining its own eternal evolution.

Jesus—most of all religious leaders—had beautiful parables, phrases and ideas but they cannot be accepted. Evil is ultimately very clearly rioted in the "contrast between man's consciousness of his freedom as an individual within the narrow range of his individual activity and his consciousness of inscrutable and overwhelming power which, whether blindly or purposely, has determined his freedom and range." The only escape, our author thinks it on the whole a rather fine escape, lies in recourse "to the rationally deduced concept of the creative evolution." If now men will accept the poets—and Jesus is the

supreme Poet—as their teachers and the philosophers as their rulers, then under this joint "leadership" we may come into "the new Jerusalem," which our poets are to "create" and where our philosophers are the kings. Only be sure "we" shall not be there; ours the glory at certain stages to have been the individualizing bearers of the evolution of Life.

If that philosophy satisfies, there it is.

W. O. CARVER.

Some Minor Characters in the New Testament. By Professor A. T. Robertson, M.A., D.D., Litt. D., Chair of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky. Doubleday, Doran and Company, Inc., New York, 1928. 182 pp. $1.75 net.

In this volume the author shows the play of his incisive mind on some of the lesser, yet significant, personalities in the New Testament. With a mind thoroughly equipped, with a knowledge unsurpassed in the field of New Testament Inerpretation, and with a keen insight into the hearts of men, Dr. Robertson has grasped and revealed the meaning of these minor actors and the places they occupy in the New Testament account. There is Nicodemus the Timid Scholar, Felix the Grafter, Simon the Critic of Christ, Herod Antipas and Herodias Home Wreckers, with seventeen others. They are made to live; they are flesh and blood. Under the spell of the writer's pen they take shape, they walk, they talk; they jump out of the pages of the book, they act their parts, and leave an indelible impression of their purposes and worth.

The treatment is refreshing. Here is a historical imagination of high order with absolute fidelity to the facts recreating coordination of circumstances and persons with sequence of thought that gives new and deeper meaning to action and lives of these "minor characters" who had to do with Jesus in any way. It whets one's appetite for more, and creates a desire to use these persons in sermons. What a fund of suggestions one may use to great effect from the pulpit!

The author's genius for analysis is exhibited on every page. It seems so simple after one has been led to see it.

This volume is a fit companion to the author's "Types of Preachers in the New Testament." W. Hersey Davis.

Private Prayer in Christian Story. By Jane T. Stoddart. Doubleday-Doran, New York, 1928. 304 pages. Price, $2.50.

"By a series of intimate studies brilliantly written the author shows the force and fruitfulness of private prayer in the making of Christian history, and in the remaking of human history and of the world. She treats of prayer as a force in the experience of individuals, and shows its unfolding from the dawn of our era to the present day in the lives of eminent and noteworthy Christians. Among those heroes of the faith whose work is commemorated are St. Augustine, St. Bernard, the great reformers of the sixteenth century, English Puritans and devout men and women in modern times. In the light of the experience of these great characters, the efficacy of prayer is emphasized." This is a devotional book of great value—scarcely an age or a country is omitted. F. M. Powell.

An Explorer of Changing Horizons: William Edgar Geil, F.R.G.S. By Philip Whitwell Wilson with photographs by Dr. Geil and drawings by Oliver Whitwell Wilson. 1865-1925, New York, 1927. Geo. H. Doran Co. 372 pp. $4.00 net.

No elaborate review of this book is needed for any reader who has followed the unfolding of China to the gaze of the world in the past generation or who has come to know one of the finest of modern journalistic writers. When Mr. Wilson writes the biography of Dr. Geil the informed reader knows at once that he has one genius dealing with another and that both men are men of serious devotion to the highest things which they pursue with extraordinary curiosity and daring. The

book is gotten up in most attractive style. There are ninety illustrations.

Dr. Geil was a tireless traveler and included three continents in his explorations. He wrote many books and blessed the world with his revelations and descriptions. He could not have found a more congenial and competent interpreter and historian. The book will be of value for students of Christian Missions, of politics and of world affairs as well as for those who want to study personality. W. O. CARVER.

Washington Speaks for Himself. By Lucretia Perry Osborn. Chas. Scribner's Sons, New York. 323 pages. $3.50 net.

We are all interested in George Washington. Many books have been written about him and many traditions have grown up concerning him. Miss Osborn has collected a series of letters, messages, and other documents, and has carefully arranged and connected them so that the great American really speaks for himself. He tells you, in his own words, the story of his life, from early boyhood to the hour of his death. The result is that we have a man infinitely greater, nobler and more human than the legendary figure which too often has taken Washington's place in the minds of his countrymen.

KYLE M. YATES.

The Church of Scotland, 1843-1874. By J. R. Fleming. T. and T. Clark, Edinburgh, 1927, 276 pages. Price, $3.50.

Here is the history of one of Scotland's most interesting "thirty years," written by a master hand. A calm, judicial consideration of the Presbyterian Church in Scotland of those fateful, yet fruitful years, is of prime importance and supreme interest to all students of Christian History.

The writer has gone to the sources for his material, and, without rancor, has, after giving a picture of Scotland in 1843,

discussed the "Significance of the Disruption" in all of its phases, and then treats the period of 1843-53 as one of "Reconstruction." The period 1853-63 is treated under the heading "Mental and Spiritual Awaking," and 1863-74 is treated "Toward Unity and Freedom." Four Appendices, viz., "Free Church Protest," (1843), "Basis of Union Between Secession and Relief Churches," (1847), "Articles of Agreement Between Churches on Relations of Church and State," (1867), and "Patronage in the Church of Scotland," come between the body and the index.

Every word of the book is interesting and the wide use of source material and "authorities" makes its reliability unquestioned. It is an excellent book which deserves and will repay a wide study. F. M. Powell.

A Greek-English Lexicon. Compiled by Henry George Liddell, D. D., Dean of Christ Church, 1855-91, and Robert Scott, D. D., Master of Balliol College 1854-70, Dean of Rochester 1870-87. A new edition revised and augmented throughout by Henry Stuart Jones, D. Litt., Fellow of the British Academy; Camden Professor of Ancient History, Fellow of Brasmore College; and sometime Fellow of Trinity College, Oxford. With the Assistance of Roderick McKenzie, M. A., Fereday Fellow of St. John's College, Oxford and with the co-operation of many scholars. Part 2: ἀποβάλλω—διαλέγω. Pages, 193 to 400. Price, 10s. 6d., 1926. Part 3: διάλειμμα—ἐξευτελιστής. Pages, 401 to 592. 1927. Price, 10s. 6d.

This colossal work goes on apace and with consummate skill. There is evidence at every turn of great research and a wider and richer use of the literature of the Greek language. In particular is this true in the fuller use of the κοινή sources. With this Lexicon then is frank recognition that the Greek language does not belong as a monopoly to the so-called "classic" period. The papyri are quoted and the vernacular remains are not despised. A Baptist naturally turns to βαπτίδω to see what new light is brought out by these great Oxford scholars. It is the same unbroken story as of old. It means "dip, plunge." Bap-

tism is "dipping in water, immersion." Baptist is "one that dips." These scholars are not Baptists.. No Baptist has made a Greek-English lexicon, but no Baptist could ask for clearer witness about baptism.

A. T. ROBERTSON.

Bible History. By Andrew W. Blackwood. Fleming H. Revell Company, New Yor. 183 pages. $1.50 net.

Dr. Blackwood has had wide experience as Professor of the English Bible in the Presbyterian Theological Seminary of Louisville. His recent volume, "The Prophets: Elijah to Christ," has made a good impression and this new volume brings to us a fresh treatment of the history of the Old Testament. He knows the history and pictures it clearly for the average reader. It is written for the home and church. He presents the material as found in the Scriptures without consideration of the critical theories and hypotheses. It will be valuable as a safe and helpful guide for our young people in the homes of our land.

KYLE M. YATES.

New Testament Word Studies. By Ernest De Witt Burton, President of the University of Chicago, 1923-25. Edited by Harold R. Willoughby, Assistant Professor of New Testament Literature, the University of Chicago. The Univerity of Chicago Press, Chicago, 1927. 117 pp. $2.00.

As far back as 1898 Dr. Burton had in mind the compilation of a dictionary of the English New Testament. At that time he wrote to a group of former students, "I have for some time had in mind the preparation and publication of a Dictionary of the English New Testament which should do for English students, as nearly as possible, what Thayer's Lexicon does for Greek students." But many things caused him to defer it. In 1920 he again took it up. For two years he worked at it, but on his election to the Presidency of the University of Chicago he

finally gave it up. The contents of this volume were prepared by Dr. Burton for incorporation into the proposed dictionary.

Dr. Burton was an excellent lexicographer. The really valuable part of his *Commentary on Galatians* lies in the lexicographical studies, which merit great praise.

The seventeen articles in this volume include such terms as Sin, Forgiveness, Law, Titles and Predicates of Jesus, Grace, Peace, Kingdom of God, Kingdom of Heaven.

One could wish that the author in tracing the history of a word or phrase had not left great gaps untouched. Under the term *Law* he skips nearly 1000 years of the word's history in the one sentence, "The word *nomos* translated law in the New Testament signified in Greek writers established 'usage' to which men should conform." The history of the root of nomos may be clearly traced. Under the word Forgiveness, there is left out entirely the reason why the *LXX* translators choose *aphiemi* and *aphesis* to represent forgiveness of sin.

Despite the inadequacy of treatment of some words, and the large subjective element in others (Kingdom of Heaven) the book is worth having. W. Hersey Davis.

Christian Social Reformers of the Nineteenth Century. By Hugh Martin, M. A. George H. Doran Company, New York, 1928.

This is a charming little volume. Eleven writers besides the editor collaborated in its production. The introduction is by William Temple, the Lord Bishop of Manchester, an author of no mean repute. Then follows brief, but very readable sketches of the lives and characters of the persons who have made notable contributions to the development of modern philanthropy, one of the most outstanding aspects of the history of the nineteenth century. The list includes John Howard, who did his great work in the latter years of the preceding century, and was a sort of morning star of the great, bright century of philanthropic effort that followed his epoch-making labors and sufferings. At first one is rather surprised to find Charles Dickens in

the list; but he evidently belongs there, as his writings did much to open the heart of England and of the world. His "Oliver Twist" and "Nicholas Nickleby" really initiated great and helpful social reforms.

All the great philanthropists sketched were British, and the title of the book should be "*English* Social Reformers, etc." But the philanthropic movement in other countries, particularly in America, were running parallel with the British. It can not be disputed, however, that the British led the way, with our own country a close second, and we fondly believe that in the first quarter of the twentieth century it has left even England behind. Who will write the history of the philanthropic movement in America during the last hundred years?

C. S. GARDNER.

Early Church Portraits. By John Heston Willey. Scribners, New York, 1927. 255 pages. Price, $2.00.

What a wealth of interest, sympathy and charm is found in this volume! Dr. Willey writes in an engaging style and reflects a wide study and sympathetic interest in the times of which he writes.

There are ten of these "Portraits," so delightfully written that one scarcely could choose among them. There should be no choice; one should read them all—this will be done if one starts. The first is "Polycorp" painted as "The Pioneer of the New Faith"—followed by "Tertuclian; the morals of the new Faith;" "Origen: The new Faith in its breadth;" "Aathanasius: The Guardian . . ."; "Chrysostom: The Spokesman . . ."; "Augustine: Theology . . ."; "Gregory: Authority . . ."; "Charlemagne: Domain . . ."; "Peter the Hermit" and "Dante."

The terminology of the book is largely medieval, hence Roman. There is an unfortunate intermingling, at times, of fact and tradition; Polycorp *is* the "angel of the Church of Smyrna" to whom John writes. Also the author speaks of the

"Bishops Mitre" and of Polycorp's being "chosen by the apostles, *Saint* John in particular!" as a "successor" to Bucolus. However, one is loath to lay down the book, once it is taken up. This volume deserves a wide reading.

F. M. Powell.

The Son of Zebedee and the Fourth Gospel. By the Rev. H. P. Nunn, M. A. Society for Promoting Christian Knowledge and the Macmillan Co., New York. 1927. 150 pages.

Here in brief form the modern reader has an able and convincing reply to conventional criticisms and new traditional assumptions against the authorship of the Fourth Gospel by John the son of Zebedee. Mr. Nunn is not over-awed in the least by prominent names that now reject the historical character and value of this greatest of all books. It is a welcome volume that he has given us and deserves a wide circulation.

A. T. Robertson.

The Oldest Christian People. By G. M. Lamsa and W. C. Emhardt. MacMillan Co., New York, 1927. 141 pages. Price, $1.25.

This book is delightful reading, not only from the history that it contains, but because of the many early legends that it preserves and presents. "The first eight chapters present a popular historical sketch . . . of the Assyrian Church, written by a native born and brought up in his homeland, who has a great deal to say that is complete of the life and customs of his Nestorian Christian people. There is hardly enough accuracy for one who has not studied the early Assyrian Christians and the later Nestorians, as fact and tradition are often so placed that one, unless one already knew, could not separate them. Also there seems to be a purpose of "propaganda" in writing the book, i. e. an aim to "boost" the *Anglican* type of mission work to the discredit of other types. The *age* of a so-called Christian

people has little to do with their real Christianity, and the Nestorians have certainly drifted far from their fifth century moorings, What they need is not so much help to carry on their corrupted type of religion, as help to get back to the Gospel of Christ. However, it is an interesting little book, one that is calculated to create new interest, even if of various sorts, in a people who originally conversed in the language of our Lord.

F. M. Powell.

Jesus Christ. By Anthony C. Deane, M. A., Hon. Canon of Worchester. Doubleday, Doran & Co., Garden City, N. Y. 1927. Pages, 226. Price, $1.50.

Here we have one of Doran's Modern Readers' Bookshelf. The author in a clear and direct way takes up the main things in the life and teachings of Jesus. He accepts the Virgin Birth and the actual Resurrection of Christ because he holds to the actual Incarnation of the Son of God. This is the chief miracle. The rest is easy.

A. T. Robertson.

Aspects of Scottish Church History. By Donald Maclean. Scribners, New York. 184 pages. Price, $2.00.

The material which makes up this volume, in five parts, was originally given as so many lectures on the "Calvin Fund" foundation. Dr. Maclean is Prof. of Church History, Free Church College, Edinburgh, and brings to his task the painstaking scholarship, and characteristically Scotch, and, likewise, a native, Calvinistic tendency that has defied time and tide. One will often admire more the deep scholarship than the high Calvinism.

The first section (lecture) deals with the Reformation in Scotland (16th century). This is discussed under five headings and is the best summary of that period for Scotland that one knows.

The second section, 17th century, deals with "The Crown and the Church." This takes us through the "reigns" of James, the two Charles, (including *Laud!*) and William and Mary.

The third section treats of the "Splits and schisms" of the 18th century by one who has "first hand information" and sympathetic regard for and understanding of those trying days.

Section four deals with "Scottish Religious Life" especially as it relates to the 19th century, and the fifth and final section gives an interesting discussion of "The Theological Outlook." There is much of the rare personality of the author in these pages, and one can feel the freshness of the lectures, as he reflects the hard, long research of the Christian scholar.

F. M. Powell.

The Speaker's Bible. Acts 1. Edited by James Hastings, D. D. W. P. Blessing Co., 63 E. Adams St., Chicago, Ill. 1927. Price, $3.50.

There are two volumes on Acts and this volume covers Acts 1 to 14. There is the same insight into homiletical values and helps to the awakened speaker who knows how to use the suggestions offered for practical life today.

A. T. Robertson.

Griechisch-Deutsches Worterbuch Zu den Schriften des Neuen Testaments und der ubrigen urchistlichen Literatur. By Von Erwin Preuschen. Zweite Auflage vollstandig neu bearbeitet von Walter Baner, ord. Prof. d. neutestamentl. Theologie in Gottingen. Neunte Lieferung **peirazo bis smaragdos.** Verlag von Alfred Topelmann in Giessen, 1928. pp. 1026 to 1215. Mk. 4.50.

This ninth part of Bauer's revision of Preuschen's Greek Lexicon maintains the excellence that was promised in the first part. Although it does not treat many words as exhaustively as one may desire, yet it is necessary for the worker in the Greek New Testament.

W. Hersey Davis.

IV. HOMILETICAL, PRACTICAL AND SOCIAL.

The Resurrection in Our Street. By George Stewart. Doubleday-Doran, New York, 1928. 124 pages. Price, $1.35.

This little book gives twelve striking, sympathetic and popular messages, in the inimitable manner and language so peculiar to the author. "The Resurrection in Our Street" and "The Crucifixion in Our Street" by the same author, do for the Incarnation and Crucifixion, respectively, what this volume does for the Resurrection.

Such subjects, each with appropriate texts of Scripture, as "Alive unto God," "The Quick and the Dead," "Jesus Himself, the Supreme Argument for Immortality," "Who shall Reveal the Risen Lord?", "The Power of His Resurrection," "The Secret of His Resurrection," "Lost Contact With the Risen Lord," "The Experience of Delayed Hope," "The Living Christ for Present Need," "Moral Inevitability," "The Necessity for Constant Spiritual Renewal," and "The Coming of the Risen Lord to Individual Believers," give a range of thought concerning the Resurrection which cannot be surpassed. The great, mysterious, but necessary Resurrection is made to live for every man in "Our Street." This book will challenge and inspire, will evoke new response to Him who is the Resurrection and the Life.

F. M. Powell.

Christ or Bentham? A Criticism of Dr. Gore's Work on the Sermon on the Mount. By the Rev. H. Shears. Williams and Norgate, Ltd., London, 1927. 112 pp. Price 3s. 6d. net.

As the subtitle indicates this volume is an attack on the principles by which Dr. Gore interprets the Sermon on the Mount and the conclusions drawn from the application of such principles. In the Preface the author writes: "To prevent mis-

conception, let it be understood at once that Bentham is here regarded not as the exponent of utilitarianism, but rather as the typical representative of those who seek to apply the principles of physical science to social phenomena.'' He says that Dr. Gore lays himself open to criticism for ''estimating the values of moral action by results calculated on physical principles.'' The reviewer thinks that the author has thoroughly justified his criticism. The book indicates propound thought on and keen insight into the teachings of the Sermon on the Mount.

This little book should be studied. One could wish that every preacher of the social gospel would read it.

W. Hersey Davis.

America's Future Religion. By Joseph A. Vance, D.D., LL.D., President, Board of National Missions, Presbyterian Church, U. S. A. Fleming H. Revell Co., New York, 1927. $2.00 net.

This attempt to study our present religious factors and tendencies was born of the conviction that this country furnishes a new experiment in the history of religion, as truly as it does in civil government. The author enjoyed personal and nation-wide contacts and companionships that afforded him unusual opportunities for observation and acquaintances throughout a third of one of the most momentous centuries in human history. One outcome of this was the series of special sermons broadcast by WWJ of the *Detroit News* from the pulpit of the First Presbyterian Church of Detroit during the winter of 1926-1927, which ultimately took the form in which they appear in the thoughtful and finished chapters of this commanding book. The reviewer feels sure that he can do no better service to the would-be reader than to give the table of contents: ''The New Day for Religion,'' ''Present Religious Conditions in America,'' ''Will it be the Roman Catholic?'', ''The Contribution of the Jew;'' ''What Is the Matter with Protestantism?''; ''Speculations and Prophecies;'' ''The Twentieth Century Christian.''

Geo. B. Eager.

Providence, Prayer and Power. By Wilbur Fisk Tillett, Studies in the Philosophy, Psychology and Dynamics of the Christian Religion, Cokesburg Press, Nashville. 338 pages. Price, $2.50.

Dr. Tillett, now Dean Emeritus, and for long Dean of the Theological Faculty and Professor of Christian Doctrine in Vanderbilt University, presents in this volume the rich and sympathetic thought of a life time upon some of the most fundamental doctrines of the Christian religion.

The author draws from almost every field of human knowledge to illustrate and enforce his arguments. There is no strain, but the gradual and graceful ascent to God through experience and history. There is the constant spiritual glow, brightened by his own long and varied Christian experience, and heightened by his years of toil in the study, the class room and the pulpit.

The book is divided into three parts, with fifteen chapters in all. Part one—Divine Providence, eight chapters. Part two—Human Prayer, five chapters, and Part three—Divine-Human Power, two chapters. Nearly every phase of both Providence and Prayer are treated by a master hand. In Part Three, the "paths to spiritual power are made plain and luminous." The value of the book is manifold whether considered from the standpoint of subject matter, treatment, spirit or style.

F. M. Powell.

"Thou When Thou Prayest." By Wm. O. Carver, Baptist Sunday School Board, Southern Baptist Convention, Nashville, Tennessee, 1928. 76 pages.

The Lord's prayer is an inexhaustible fountain of inspiration for the spiritual life, and when it is expounded by competent writers, it is fraught with untold blessing for the reader.

Prof. Carver's little book of seventy-six pages, devoted to the exposition of the great prayer as taught by Jesus, is one of the very best of the many books written on the subject.

The first chapter deals with "The Back-ground." Jesus

was the supreme man of prayer. He lived in the atmosphere of prayer. He inherited the ideal of prayer and teaches his disciples how to pray in the midst of the great deliverance of the Sermon on the Mount.

In the second chapter "The Approach to God in Prayer," is set forth in a two-fold warning against the arrogance of the Pharisee and the ignorance of the heathen.

In chapter 3 is defined the "True Attitude of Prayer," and here we come to the intimate relation between the soul and God. We are to address God as "Father" and this conception of the fatherhood defines the limits of prayer where our petitions must be within the circle of the filial relation, and we are to address God as "Our Father." We are members of the society of believers.

In chapter 4 of the book on the subject, "One Supreme Objective" our object is that God's will may be done as in heaven so on earth. In this connection Prof. Carver gives one of his most helpful and thorough expositions. The prayer that God's will may be done is not merely the prayer of a passive recipient; it does not suggest the life of quietism; it does not mean escape from the world and from toil, but it encompasses the will of God in every duty and relationship of life and it clearly implies energetic activity for the bringing in of God's Kingdom by the petitioner himself.

So also in chapter 5, in dealing with "The Petitions," one of the best passages in the book is the analysis of the consciousness of sin, in connection with the petition "Forgive us our sins."

I am of the firm opinion that it is at this point that the modern Christian conscience needs reinforcing perhaps most of all. The vision of the divine righteousness and the patient yearning for the coming of God's Kingdom and accompanying this a deep consciousness of sin and short-coming are needed for the highest type of Christian character.

The booklet exhibits all the marks of accurate exegesis and broad scholarship and insight with which we have become so

familiar in the writings of Dr. Carver. The booklet should have many thousands of readers and it will be freighted with rich spiritual results to all who read it with open mind and heart. E. Y. MULLINS.

Our Times—America Finding Herself. By Mark Sullivan. Charles Scribner's Sons, New York. 668 pages. $5.00 net.

Those who were fortunate enough to read the first volume in this series will hail the second volume with delight. They will only need to be told that this one is even better than the first.

It is a new kind of history, which weaves into its fabric the stuff of every-day life—plays, songs, poems, novels, fads and fashion, new inventions, big business as well as the careers of such outstanding personalities as Roosevelt, Morgan, Carnegie, Hill, Harriman and Rockefeller. From the first Chapter, which gives the setting for the men and women of our time, through the years of Roosevelt's administration, the drama is presented with such vividness that there is not a dull page in the entire volume. KYLE M. YATES.

Does Civilization Need Religion? A Study in the Social Resources and Limitations of Religion Modern Life. By Reinhold Niebuhr. The MacMillan Company, New York. 1927.

The lengthy sub-title describes better than the main title the subject of the discussion. For it is upon "the social resources and limitations of religion in modern life," that the author dwells longest and perhaps most convincingly. That is not saying, however, that he does not answer affirmatively and powerfully the question which forms the main title.

Starting with a discussion of the state of religion in modern life, and finding it not to be in robust health, he proceeds to consider whether nation and civilization are frieindly to the development of personality, and answers that question in the

negative. Hence arises the need for religion, the primary function of which is to assist men to affirm and to realize personality. I can not follow here the outline of the entire argument. Suffice it to say that when the social resources and limitations of religion are exmined, he finds that religion can assist man in realizing personality only by entering into some sort of compromise with nation and civilization. That has been the history of the conflict between the two and must continue to be.

The book is exceptionally thoughtful, and grips one from the start, and the style is a model of clear, terse, vigorous writing. In several directions the discussion is illuminating, though I find myself unable to assent to all the positions taken by the author. For instance, it seems to me superficial to say that civilization is a "foe" of personality. The vast complexity of our modern civilization may seem to be and is often declared to be; but it is a fact that in a highly complex civilization personality is most highly developed. In normally constituted persons, the sense of obligation is deepened and the number of obligations are multiplied; and at the same time the range of inidividual choice and personal freedom is extended. C. S. Gardner.

Christianity and Social Problems. By J. M. Price, Director of Religious Education, South Western Baptist Theological Seminary, Nashville, Tennessee. Sunday School Board of the S. B. C.

Many books written on this general theme have appeared in recent years; but there is plenty of room for this volume. It shows a scholarly acquaintance with many aspects of modern social conditions, and makes an application of Christianity to them which shows true insight into the nature of our religion and its meaning for the social life.

Beginning with an introductory discussion of the nature and functions of the social order, it proceeds to an analysis of the social principles of Christianity and then to a study of many specific social problems in the light of those principles. All the way through the discussion is scientific and thoroughly loyal to

Christ, clear, practical, brief. A great deal is compacted into these 271 pages. Indeed if I were disposed to find fault, the only defect which I observe that would be serious enough to mention, is the somewhat extreme brevity in certain parts—making the impression that it is a full syllabus rather than a treatise. However, this apparent fault may add to the practical value of the book, as it will make it serviceble to many who have not the time or the inclination to go more thoroughly into these matters. It is a good and timely book. C. S. GARDNER.

The Hebrew Family. By Earle Bennett Cross. The University of Chicago Press, Chicago. 217 pages.

Professor Cross has done some thorough and independent thinking on this important subject. He has made a real contribution to the understanding of the religious history of Israel. He deals with the fundamental social institution, the family, and his work should be of wide service to those who would understand and interpret the Old Testament.

The following subjects are treated: Traces of a Metronymic Family Type, The Relative Status of Men and Women, Tribal Relationships, The Sexes before Marriage, The Forms of Marriage, Limitations on the Privilege of Marriage, The Position of Slaves, The Violation and Dissolution of Marriage, Mutual Relations between Parents and Children, The Customs of Inheritance, The Families of Kings and Priests.

One does not need to accept all his conclusions to profit by the wealth of material he has given to us.

KYLE M. YATES.

V. EDUCATION AND PSYCHOLOGICAL.

Religious Education. By Theodore Gerald Soares, Chicago, Ill. University of Chicago Press, 236 pages, $2.50 net.

For many years Professor Soares has served as Dean of the department of Religious Education in the University of Chicago. He has written a number of smaller texts in the field, dealing with special phases of the subject, but in this volume he sums up the whole theory of Religious Education, and seeks to provide a fundamental text on Principles and Methods. The volume is philosophic rather than practical, though there is much of practical nature throughout the discussion. The author is primarily concerned with underlying principles, and only incidently interested in making an immediate application. His philosophy is typically that of the modern university, and he is distinctly liberal in theology. The author adopts the scientific attitude toward all the religious problems which he raises and confronts, and succeeds in stating with admirable fairness the several viewpoints which may be taken and conclusions which may be drawn in the light of all the facts, the writer avoiding carefully the appearance of seeking to make a case for his own views.

Somewhat strangely, Professor Soares adopts the sociological rather than the psychological viewpoint. He recognizes the place and contribution of psychology, but prefers to deal with the social aspects of Christian education rather than the mental processes involved. This is indicated by such chapter headings as, "The Individual in the Group," "Religion as Folkways," "Education Through Socialized Groups," "Education Through Organized Knowledge," "The Revaluation of Prejudice," "Deliberative Conduct and the Will of God," "Education in Worship."

The book strikes one as being primarily intended for university and theological students, to whom it will make a deep

appeal as representing a high type of scholarship in a field where most of the books available are popular and non-scientific or unscientific. The subjects for study at the conclusion of each chapter constitute in themselves a graduate course in Religious Education, and are more than worth the price of the book as a guide to investigation and research. For mature students this is an invaluable study, and will be warmly welcomed by those who have long waited for Professor Soares to reduce to written form his lectures which have been so widely heard and greatly enjoyed by his thousands of students.

G. S. Dobbins.

The Church's Program for Young People. By Herbert Carleton Mayer. New York: The Century Company. 384 pages. Price, $2.00.

Within recent years emphasis has shifted in Bible school teaching from classes for young people to departments, and this has resulted in an awakening of interest in a thorough-going church program for the adolescents of the church and church-community. With the growth of this demand for a worthy, balanced program has come the necessity for trained leadership in the field of guidance of youth, and for books that deal constructively with this difficult but absorbingly interesting subject. This book is the result of Professor Mayer's ten years' experience as superintendent of young people's work and professor of religious education. It proposes a study of adolescent leadership programs based on sound educational principles, and is replete with practical suggestions and illustrations. The criticism which the casual reader would no doubt offer is that it goes beyond the possibilities of the average church as matters now stand, and offers a program which is too elaborate for practical use in the average situation. While this is probably true, the book's chief value is just here—it breaks down complacency regarding the inadequate program which so many churches are offering on the ground that nothing more can be done. Professor Mayer believes that vastly more can be done if only there

be competent and enthusiastic leadership, and that a challenging program has a better chance of success than one which calls for nothing but a few minutes of time on Sunday. The reader who is accustomed to the traditional treatment will be surprised and perhaps at some points shocked by the unusual proposals for the organization and administration—not of a "class" or "department" but a *program*—but the shock will do him good if he is open to conviction regarding young people's work in the church. This is not a handbook, but an exhaustive study of an entrancing subject, and should be in the hands of leaders of ability and discrimination, rather than suggested for reading on the part of onlookers. G. S. Dobbins.

Parenthood and the Character Training of Children. By Thomas Walton Galloway, Ph. D... New York: The Methodist Book Concern. 224 pages. $1.10 postpaid.

Much attention has been given in recent years to "teacher-training," and books have been multiplied which propose to aid the teacher in the church school to deal more intelligently and effectively with children and adolescents. Strangely, however, the subject of "parent-training" has received almost no attention from those concerned with the religious education and nurture of the young. A moment's reflection will convince that the vast majority of children will receive their fundamental religious impressions not from the once-a-week Sunday school, but in the home. If then it is important to train teachers for the formal and occasional work which is done on Sundays, how much more important to train parents who are confronted with this responsibility seven days in the week! Dr. Galloway is Associate Director of the Department of Educational Measures, American Social Hygiene Association, and has given a life-time of study to the moral problems which confront the children and youth of our generation. He proposes in this book to introduce parents to the task of building up sound character and conduct, and to help them to pass on to their children the best they know and

feel, the finest of our human aids to good and happy living. He does not take a distinctively religious or Christian attitude in his discussion, though the book is reverent throughout, and does not contradict Christian teaching. It is rather an ethical treatment, aimed at moral results. The discussion is practical, scientific, educational; and if taught by one who has the religious outlook will yield itself to Christian purposes in a fine way. The book presupposes a high degree of intelligence on the part of the reader, and perhaps for popular purposes would have to be interpreted by a capable teacher rather than being placed indiscriminately in the hands of thoughtless parents. It would form an excellent basis for a series of parent-teacher meetings.

G. S. Dobbins.

Dreads and Besetting Fears. By Tom A. Williams, M.B., C.M. Boston: Little, Brown and Company. 216 pages. $1.75 net.

This is a volume in the "Mind and Health Series" published by Little, Brown and Company, and is intended for the use of teachers, ministers, physicians, and others who deal with the nervously upset. The writer estimates that one out of every ten persons is beset by a special fear of one kind or another. He points out that fear is frequently the unsuspected cause of functional nervous troubles, and of peculiarities of behaviour interfering with one's social relationships and the proper performance of one's daily work. The banishment of fear, as every physician knows, is frequently a prerequisite to restoring nervous control essential to recovery in a great variety of diseases. Teachers realize that besetting fears interfere with the normal mental development of children, and every minister is called upon, in his pastoral relations, to supplement the work of physician and teacher in the effort to remove dreads and fears and establish normal outlook on life. How do these strange fears arise? What causes them to persist long after the occasion which brought them into being has passed, and even been forgotten? How shall they be dealt with? How ultimately dispelled?

These and similar questions are dealt with by the "case work" method in Dr. Williams' able discussion, and while he does not deal specifically with the part the minister of religion may have in dealing with abnormalities due to phobias, the minister who reads the book with care will find many invaluable suggestions which will aid him in his pastoral work when called upon to deal with people obsessed by unreasoning and unreasonable fears.

G. S. Dobbins.

Working With Children in Rural and Village Sunday Schools. By Elizabeth H. Nuckols, Nashville. The Baptist Sunday School Board. 172 pages. Price, $1.00.

It is both significant and encouraging that attention is being given to the rural and village Sunday school in something of the measure that has been devoted to the city Sunday school. Here is a book well written, without a trace of condescension, assuming that the reader is a person of intelligence in a community of intelligent people who appreciate childhood—written for the teachers of little children in country churches! The only regret we have about it is that its title may mislead other teachers in city churches into feeling that the discussion contains nothing of value for them. As a matter of fact, the book is a gold mine of helpfulness for all teachers of little children, and could well be placed in the hands of the most advanced and highly qualified city workers. What a revolution would occur in multitudes of [illegible] Beginners and Primaries if Miss Nuckols' plans could be carried out!

G. S. Dobbins.

The Pedagogy of St. Paul. By Howard Tillman Kuist, professor in Biblical Seminary, New York, New York. George H. Doran Co. 169 pp. Price, $1.75 net.

The great Apostle to the Gentiles has been portrayed in many roles—as missioinary, as evangelist, as preacher, as theo-

logian, as Christian statesman—but strangely his portrayers have neglected to picture him in the role which by preparation and nature he was so admirably fitted to play throughout the whole of his career—that of *teacher*. Professor Kuist does not claim to have "discovered" Paul as a teacher, but he proposes to show that in Paul we have one of the world's masters of the art of teaching, and that next to Jesus he used the method of teaching more effectively than any other of the great leaders of early Christian history.

Dr. H. H. Horne, in a brief introduction to the book, points out that the field of Biblical Pedagogy is practically an unworked mine. Not only is the Bible the incomparable Source Book in religious education, but many of its great figures are distinguished by their ability as teachers, and for their contribution to the theory and method of teaching. None among these teachers shines with greater brilliance than Paul, whose qualifications, aims, educational philosophy, pychological elements, pedagogical methods, and practical results Professor Kuist analyzes ably and critically.

The book is a valuable addition to the growing volume of conservative literature in the field of Religious Education, and is worthy of a place in the library of every serious student of this subject. G. S. Dobbins.

The Adult Program in the Church School. By Charles W. Brewbaker, A.M., Ph.D. New York: Fleming H. Revell. 139 pages. Price, $1.25.

Dr. Brewbaker is General Secretary of the Sunday School Department of the United Brethren, and is noted in Sunday school circles for his evangelistical zeal, his warm-hearted interest in spiritual things, and his practical application of religious principles to the organization and administration of the church school. Dr. Brewbaker has given special attention to the adult section of the Bible school, and is an authority in the realm of adult religious education. He believes thoroughly that grown

men and women can learn, that they can be attracted and held by a genuinely educational program, and that the ultimate success of the church school enterprise depends upon reaching and holding these mature men and women. The book contains much that is practical along with much that is inspirational. It is easy to read, brief and pointed, and will be welcomed by teachers and leaders of adults as a most valuable addition to the somewhat meager literature on this life period.

G. S. Dobbins.

VI. MISCELLANEOUS.

"Finding My Place"—A Girls Outlook on Life and Vocation. By Mary E. Moxcey. The Abingdon Press, New York. 373 pages. $1.50. 1927. The Week-day School Series, The Abingdon Religious Education Texts.

A group of high-school girls worked with the author in the preparation of this book, and so it should go a long way towards answering the needs of the girls of today who want to find their true places in life. Right wisely did the author act in calling into her confidence some of the girls to whom she has written. It has given directness of aim and purpose to her work.

There is a vast amount of material, statistics and facts, crowded into these thirty-two chapters. A new and true perspective of life is given, much is said about the wants of the world and what the girl of today needs to know if she is to help answer the real needs of humanity. A fascinating description is given of the work that women are doing and the opportunities that are opening to them now that were undreamed of a generation ago. Yet there is a very fine and positive emphasis put upon the woman's work in home making for the family, the community, the world, and for God. The best part of the book is the call to relate life first of all to God's will. We may and should serve God in a consecrated life in the home, in business or

in a profession. The chapters on "My Will to do His Will," and "Following Jesus' Way" make the book worth many times the price.

At the close of each chapter are given references for further reading and questions and problems for discussion.

H. W. TRIBBLE.

"Lord, I Believe." By Robert G. Lee, Pastor of the Citadel Square Baptist Church, Charleston, S. C. Copyright by the S. S. Board of the S. B. Convention, Nashville, 1927. $1.50 net.

This book deals frankly and boldly with the reality of miracles in the light of science. Take a few samples of the author's way of dealing with the subject:

"I am just as wise to believe what Moses, writing under the good hand of God, tells me about the parting waters of the Dead Sea, 'And the Lord made the sea dry land, and the waters were divided,' as I am to believe what a New York editor wrote of Henry Grady, saying, 'Grady was an animated aurora with all the variation of a luminous sunset, and he managed in twenty minutes to bathe two antagonistic sections in fraternal light . . . Do not we who believe in a God believe of necessity in a miracle? Would not a God who was obliged to obey self-made laws of nature with regard to the manner in which he reveals himself in his creation, cease to be a God at all? God is not a victim but a victor in the universe of his creation. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent . . . Lo, these are parts of his ways; but how little a portion is heard of him?" (Job. 26:3-14).

"Yes, and I believe that Jesus of Nazareth, without chemicals and without access to laboratory furnishings and test tubes, and without any difficulty and without help from anybody, could change and did change water into wine. And I have no more difficulty in believing that than I do in believing that man, by chemical matrimony, unites God's oxygen with God's hydrogen and makes flame, and, by uniting carbon and hydrogen, makes

illuminating gas—gas which setteth an end to realms of darkness changing them into estates of light, instantly and constantly."

"And as for me, believing all the Bible says and believing all I read in Nature's vast book, so far as I am able to read Nature's vast Mysteries, and as far as I am able to speak to the earth and let it teach me (Job 12:7), I say, God has two books. One book is Nature. One book is Revelation. And both are true. Who doubts that there are more mysteries in his book of Nature than in his book of Revelation? Not I."

Thus he proceeds with his challenges and arguments, presenting them with cumulative effect, until, by the contagion of his faith as well as the force of his argument he makes the product a book of rare inspiration and wonderful convincing power.

GEO. B. EAGER.

The Little Children's Bible. New York, 1927, The Macmillan Company. 150 pp. $1.00.

This is the volume for Primaries prepared by a British Committee and first issued in 1924. It is made up entirely of Scripture quotations. The contents are arranged according to a splendid analysis. The book is finely printed with a number of good illustrations. It is an entirely worthy volume.

W. O. CARVER.

The Inside of Bunyan's Dream. By Arthur Porter. Fleming H. Revell Company, New York. 270 pages. $1.75 net.

This volume will come to the thousands who have learned to love "The Pilgrim's Progress," with peculiar interest. It is an interpretation of Bunyan's famous book. In this day when our young people are almost wholly ignorant of that great book we need something to help stir up interest in it. It would be well for our pastors to recommend to every home the reading of

these two books. The light and strength required for the arduous journey of life are herein supplied. This volume throws light on the message of the old classic that we sorely need. Preachers will welcome this volume as suggesting an exceedingly interesting series of sermons. It will be especially timely during this year which marks the three hundredth anniversary of John Bunyan's birth. KYLE M. YATES.

The Vocabulary of the Greek Testament Illustrated from the Papyri and other Non-Literary Sources. By James Hope Moulton, D. Theol., and George Milligan, D. D. Part VI. By George Milligan, D. D. παγιδεύω ξώννυμι. Pages, 473 to 576. Price, 10 shillings, six pence net. 1926. Hadler & Stoughton, London. Doubleday, Doran & Co., New York.

This interesting volume deals mainly with the works beginning with π and is full of helpful things. It is to be hoped that Dr. Milligan will be able to carry through the series to the end. There is no more helpful series for the study of the meaning of words than this volume will be when finished. Every scholarly minister who loves his Greek New Testament should secure Parts I to VI and the others as soon a they appear. They are invaluable. A. T. ROBERTSON.

Religious Thought in the Last Quarter Century. Edited by Gerald Birney Smith. Chicago, 1927, The University of Chicago Press. 239 pages. $3.00.

This volume is a reprint of articles by a number of University of Chicago Professors, and a few others, published during the year 1926 in the Journal of Religion. They are republished here without change. They deal with religious thought along eleven different lines. In general it may be said that they represent the views of the modernists. In estimating the course of thought and the books and paper through which it finds expression, both the selections and the estimates of those selected

will be influenced by the attitude of the critic. It would be too much to expect otherwise. The volume contains a very wide range of review of important works produced during the first quarter of our century, thus making a convenient hand book for reviewing this literature. W. O. Carver.

The Gateways of the Stars. By Geo. H. Morrison. Doubleday, Doran Company, Inc., New York. 280 pages. $1.50 net.

This brilliant Scottish preacher comes to us again with a series of brief sermons. There are sixty-nine of them and one finds quite a number of these extremely interesting and helpful. He has a fine imaginative touch which makes these messages suggestive and attractive. Kyle M. Yates.

Where and How to Sell Manuscripts. By William B. McCourtie. The Home Correspondence School, Springfield, Mass. 482 pages. $3.50 net.

This is a new guide to the literary markets of the world. It gives information on how and where to find a market for all literary productions. It discusses also manuscript preparations, author's rights and copyright.

It is a thorough directory and will be found interesting and useful. Kyle M. Yates.

The Heresy of Antioch. An Interpretation. By Robert Norwood, Rector of St. Bartholomew's Church, New York. Doubleday, Doran & Co., New York, 1928. Pages 303. Price $2.50.

Mr. Norwood writes as a Pauline enthusiast who has made a new discovery about Paul. He is right in calling Paul a supreme mystic and in glorying in his opposition to the Judaizers, the Jewish Christian leaders who sought to fasten ecclesiastical

Pharisaism on Christianity. But Mr. Norwood is wrong in decrying theology and denying that Paul was a theologian. He is the greatest of all theologians and he made the vision of the Risen Christ which was far more than a mere inward experience such as all true Christians have. No, Mr. Norwood has not discovered a new Paul. He has written interestingly about one side of the real Paul, but one side only.

A. T. Robertson.

Good News For All Men. By J. W. Ham, D. D. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 221 pages. $1.50. 1928.

Another volume of vigorous evangelistic sermons by the author of "Present Tense Salvation." For many years Dr. Ham has been known far and wide for his work as pastor of the great Baptist Tabernacle, Atlanta, Ga. In recent years he has been giving his time entirely to evangelistic work. His meetings have been richly blest in bringing people to Christ and strengthening the churches. His sermons are simple, direct and forceful. He is especially strong in the choice and use of illustrations.

H. W. Tribble.

Pen-Portraits of the Prophets. By Bernard C. Clausen, D. D. Fleming H. Revell Company, New York. 175 pages. $1.50 net.

This brilliant young preacher now gives us another volume on Bible Characters. It is a series of addresses on the Prophets of the Old Testament. He pictures these men as human preachers struggling to preach to their own people. For a treatise on the messages of these men or a treatment of the times in which they lived he would refer us to other writers. He contents himself with a popular sketch of the person of each of these men.

Kyle M. Yates.

When You Go to Europe. By Edwin Robert Petre. Funk and Wagnalls Company, New York. 160 pages.

This is an excellent book for one who contemplates a trip to Europe. It is a small pocket-size volume that answers any question that may be asked about the proposed tour. Some of the subjects treated are: How much does it cost? How about the languages?, What to see in Europe, What to do on shipboard, Railroads and taxis in Europe, Hotels and itineraries and scores of other interesting questions. It has seventeen modern maps that will prove interesting and helpful.

KYLE M. YATES.

A Temple of Topaz. By F. W. Boreham. The Abingdon Press, New York. 272 pages. $1.75 net.

With this volume Mr. Boreham brings his *Texts that Made History* series to a close. The readers will remember the other four volumes, *A Bunch of Everlastings, A Casket of Cameos, A Faggott of Torches,* and *A Handful of Stars.* This new book contains brief essays dealing with the favorite texts of the followinig men: Law, Lincoln, Howard, Gaspard, Willard, Drummond, Tom Brown, Judson, General Gordon, Kingsley, St. Patrick, Addison, Hugo, John Owen and Tyndale.

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